

A
P R E S E N T
F O R
C H I L D R E N.

C O N T A I N I N G,

Dr I. WATTS's *Second Set of Catechisms*, that on the *Principles of Religion* being interspersed with Dr P. DOD-
DRIDGE's *Paraphrase of it in Verse*.

FAMILIAR DIALOGUES, from the *Friendly Instructor*,
interspersed with most of Dr *Watts's* DIVINE SONGS.

All Dr *Watts's* MORAL SONGS, and a CRADLE-HYMN.
PRAYERS, and GRACES.

W I T H

Some other *Dialogues, Proverbs, Riddles, Amusing Que-
stions, Fables, &c.*

To which are now added,

One COLLECTION from the PSALMS OF DAVID, and an-
other from the PROVERBS OF SOLOMON.

For the Use of Children, either at Home, or at School.

The S E C O N D E D I T I O N.

E D I N B U R G H:

Printed by W. SANDS, A. MURRAY, and J. COCHRAN.
For WILLIAM GRAY, the Eastmost low Shop in
the Front of the Exchange. 1761.

Price One Shilling.

P R E S E N T

OF THE



EDWARD



PHILIP

DUM VIVIMUS VIVAMUS

DODDRIDGE DD

Born June 20 1726 Died Oct 20 1751

T. Chambers Sculp.



PREFACE to the First Edition.

THE following Collection is made from several little Books, most of them written designedly for Children; some of them by Men of great Genius and Abilities, who yet did not think it too much Condescension to bestow a good deal of Labour on such plain and simple Performances, for the Sake of being useful. At the same Time, their Views of doing Good were so extensive, that they carefully avoided the inserting of any Thing into their Composesures, with respect to Religion, which they did not suppose to be believed by the Generality of serious Christians, though of different Denominations.

What the Publisher of this proposed was, from a Number of such Pieces, to make a cheap sizeable Book for Children, either at Home or at School, consisting of some Variety for their Entertainment; and having the Subjects digested into an Order conducive to their Improvement in Reading and useful Knowledge. Though it contains a few Things, which, at first Sight, may seem fit only for Amusement, it is hoped that even these will not be judged improper, when it is considered, that some of them may serve a little to unbend the tender Mind, and others to excite its Curiosity and whet its Edge, which is a very material Point; while none of them have the least Tendency to vitiate either its moral or natural Taste.

In Fact, it costs only about half as much as the same Quantity would have done, in the Books it is taken from. The Scriptures subjoined to the several Questions in Mr WATTS's Catechism on the Principles of Religion are not here printed at large, for the Sake of getting more Variety of Subjects inserted, at the Price resolved on. Care was taken to put the Prayers and Graces into such a Way that they may be used by Children, either alone, or jointly with others; and a Direction is placed at the Bottom of the Page for instructing them how to do so. In the Dialogue intitled, Shewing how a little Boy shall grow wiser than the

rest of his School-fellows, *some Things are added to make it more useful, and some others altered for adapting it to this Part of the Kingdom. Excepting these Particulars, and the correcting of typographical Errors, with some other Matters of small Moment, all the Compositures are the same here as in the Books from which they were collected.*

Nothing that can be of real Advantage to young Ones, should be overlooked, or imagined to be of little Importance. That they may be accustomed to read what is printed in Roman and Italian Letters with equal Freedom, these different Kinds of Letters are here used by turns; and several remarkable Words are in Capitals, for a like Reason. It being very requisite that they should be taught to make proper Stops in reading, and as they are not able, for some Time, to go through any considerable Number of Words without taking Breath, therefore the Sentences are divided into as small Branches as is consistent with a tolerable Propriety of Pointing: A Circumstance that is often not sufficiently attended to in Books designed for the Use of Children.

It may not be amiss to accompany this Collection with some of the Particulars taken notice of by the Authors of the small Pieces it contains. As Mr WATTS advises, the Catechisms may first be read as Lessons, in order to render both the Words and Things familiar; by which means they may be afterwards committed to Memory with much more Ease, Speed, and Accuracy. This young Ones may well enough do, before they be of sufficient Age for understanding the Assembly's Catechism.

Due Pains should be taken to make Children understand every thing that is to be learned by Heart, that they may not treasure up mere Words as Parrots do, and pronounce them without a Meaning.

When they have learned the Names and Order of the Books of the BIBLE, and know how to find any Text in it,
by

by the Number of the Chapter and Verse, they should be put upon searching out, and reading, those Places in the Scripture to which the Catechisms refer. This will both accustom them early to the Way of finding readily any Passage they may have Occasion for, and tend to impress them with that important Truth, That not the Composures of Men, but the Word of GOD, is the Rule of our Religion.

The Historical Catechism may be learned at the same Time with that on the Principles of Religion; and thus, by changing the Task, it will be made more pleasant.

With the Questions concerning the Principles of Religion, are interspersed the Parts of Mr DODDRIDGE's Paraphrase of them in Verse, inserted in the Places to which they severally relate. To learn that Paraphrase likewise by Heart, will be both agreeable and advantageous. For, as Mr WATTS justly observes, there is something in Rhymes and Metre, so amusing and entertaining, as will incline Children to make the learning of what is written in that Way a Diversion. And what is learned in Verse is longer retained in Memory, and sooner recollected; the like Sounds, and the like Number of Syllables, greatly assisting the Remembrance.

By treasuring up a considerable Number of the Songs contained in this Collection, as the same judicious Writer observes, Children may constantly have something to repeat, and think on, while alone; something to give their Thoughts a divine Turn, and to direct and animate their youthful Meditations; so that they will not be forced to seek Relief for an Emptiness of Mind, out of the loose and dangerous Sonnets of the Age.

As to the Dialogues, which make a great Part of the Book, they will be particularly useful for awakening the Curiosity, and engaging the Attention of young Ones; while the Subjects of most of them will tend insensibly, and without Correction or Reproof, to mend and improve their Temper.

pers. *At the same Time, if Care be taken to cause them properly peruse Pieces written in that Manner, it will be one of the best Methods of forming them to an easy, spirited, and emphatic Pronunciation, which so remarkably distinguishes a good Reader or Speaker from a bad.*

So much do both the Wisdom and Happiness of the succeeding Generation depend upon the Education of Children, as should make those who are intrusted with such an important Charge, exert their utmost Prudence and Diligence to instil into tender Minds whatever may conduce to tincture them early with proper Sentiments, and give them a Bias towards the Practice of Virtue and Religion. If this Collection be judged so far useful in the Prosecution of so worthy a Design, as to meet with the Encouragement of the Public, it may perhaps be followed by another for Children of a more advanced Age.

April 1749.

Addi-

Additional Preface, particularly relating to this Edition.

THE first Edition of this little Book having been a considerable Time ago sold off, and there being still a Demand for it, the Publisher has adventured on a second Edition. To shew his Gratitude for the favourable Reception which his first Publication met with, and to render this more worthy of the like, he has made large Additions, the Book being still at the former Price.

In making the Collections from the Psalms of David, and Proverbs of Solomon, Endeavours were used to range the Materials pitched upon into a Kind of Method. Only a Kind of Method, indeed, it can be called. It was thought a Pity not to have all the Articles in the Collections, as fully swelled and well turned, as the respective Verses in our authorised Translation. In the mean Time, very often the latter Part of a Verse is neither an Antithesis to the former, nor enlarges on the Subject contained in it; but introduces a very different, though always edifying, one. Besides this, there are several Sentences, in which tolerable Critics may not find it easy to determine, whether Virtues or Vices, commonly reckoned of Thought, Word, or outward Actions, or all of them, be directly intended. The Case being thus, it is hoped candid Judges will make Allowances for Materials not being always in the precise Order into which they would perhaps have chosen to put them. In several Articles from the Psalms, detached from what preceded in Connection, the Words, *O Lord*, have been added, to make the Sense clear; and in others from the Proverbs, the Word *Son* has been changed into *Child*, by Way of Accommodation. In both Cases, the Words introduced or altered are printed in Italics, that all the Freedom which has been used with the sacred Books may be easily seen.

It was proper to make a small Variation in the Dialogue
intituled, *Shewing how a little Boy shall grow wiser than*
the

the rest of his School-fellows; because, since the first Publication, the Style has been, by public Authority, changed from Old to New, in both Great Britain and Sweden.

What was hinted, in the End of the Preface to the first Edition, with respect to another Collection for Children of a more advanced Age, has already been done, according to the Views of the Collector, in a Book intitled, The Youth's Instructor.

December 1760.

C O N.

C O N T E N T S.

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A

1. The first part of the document is a list of names and addresses, which are arranged in two columns. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", and addresses such as "123 Main Street", "456 Elm Street", and "789 Oak Street".

A CATECHISM of the Principles of RELIGION, for Children.

From Dr I. WATTS's second Set of Catechisms.

Interpersed with a Paraphrase of the same in Verse,
by Dr P. DODDRIDGE.

1. Question. **D**ear Child, do you know what you are?
Answer. I am a Creature of GOD,
for he made me, both Body and Soul. — *Is.* xlv. 11.

12. *Job* x. 11. *Zech.* xii. 1.

2. Q. How do you know you have a Soul?

A. Because I find something within me, that can think
and know, can wish and desire, can rejoice and be sorry;
which my Body cannot do. — *Job* xxxii. 8. & xxxv. 11.
Prov. xxiii. 7. & ii. 10. *Is.* xxvi. 8. *Pf.* xxxv. 9.
Matth. xxvi. 38.

3. Q. Wherein doth your Soul differ further from your
Body?

A. My Body is made of Flesh and Blood, and it will
die; but my Soul is a Spirit, and it will live after my Body
is dead. — *Luke* xxiv. 39. *Job* xxxiv. 14. 15. *Eccles.*
xii. 7. *Matth.* x. 28.

4. Q. For what Purpose did GOD make you such a
Creature, with a Body and a Soul?

A. To know him, and serve him here on Earth; that
I may dwell with him, and be happy hereafter, in Heaven.
— *Is.* xliii. 21. which may be applied to all Mankind.
Pf. lxxiii. 24. & xvi. 11.

Of our own Nature, and its chief Glory and
Happiness.

Now for a while aside I'll lay
My childish Trifles and my Play:

A

And

*And call my Thoughts, which rove abroad,
To view myself, and view my G O D.
I'll look within, that I may see
What I now am, what I must be.*

*I am the Creature of the L O R D :
He made me by his pow'rful Word.
This Body, in each curious Part,
Was wrought by his unfailing Art.
From him my nobler Spirit came,
My Soul, a Spark of heav'nly Flame :
That Soul, by which my Body lives,
Which thinks, and hopes, and joys, and grieves,
And must in Heav'n or Hell remain,
When Flesh is turn'd to Dust again.*

*What Bus'ness then should I attend,
Or what esteem my noblest End ?
Sure it consists in this alone,
That G O D my Maker may be known :
So known, that I may love him still,
And form my Actions by his Will ;
That he may bless me whilst I live,
And when I die my Soul receive,
To dwell for ever in his Sight,
In perfect Knowledge and Delight.*

5. Q. *How must you learn to know G O D and serve him ?*

A. By the holy Scriptures of the Old and New Testament, which are the Word of G O D.—2 Tim. iii. 16. Luke xvi. 29. 2 Pet. iii. 2. 2 Tim. iii. 15.

6. Q. *What do the Scriptures teach you of the Knowledge of G O D ?*

A. The Scriptures teach me what G O D is in himself, and what he is in relation to us, who are his Creatures.—See the Scriptures under the two following Questions ?

The

The Knowledge of G O D, and our Duty, to be learned from the Bible.

*How shall a little Infant learn
This great, this infinite Concern,
What my almighty Maker is,
And what the way this God to please?*

*Shall some bright Angel spread his Wing
The welcome Message down to bring?
Or must we dig beneath the Ground,
Deep as where Silver Mines are found?*

*I blefs his Name for what I hear;
The Word of Life and Truth is near.
His Gospel sounds thro' all our Land;
Bibles are lodg'd in ev'ry Hand.
That sacred Book inspir'd by G O D
In our own Tongue is spread abroad:
That Book may little Children read,
And learn the Knowledge which they need.
I'll place it still before my Eyes,
For there my Hope and Treasure lies.*

7. Q. *Who is G O D, considered in himself, or in his own Nature?*

A. G O D in his own Nature is a Spirit, every where present, without Beginning and without End, most wise and powerful, most holy and merciful, most just and true.

— John iv. 24. Jer. xxiii. 24. Ps. xc. 2. Rom. xvi.

7. Rev. iv. 8. Is. vi. 3. Exod. xxxiv. 6. — Deut.

xxii. 4.

Of the Nature and Attributes of the blessed G O D.

*G O D is a Spirit none can see;
He ever was, and e'er shall be;
Present where-e'er his Creatures dwell,
Thro' Earth and Sea, thro' Heav'n and Hell.*

His Eye, with infinite Survey,
Views all their Realms in full Display.
What has been, is, or shall be done,
Or here, or there, to him is known:
Nor can one Thought arise unſeen,
In Mind of Angels, or of Men.
Yet far above all anxious Cares
Calmly he rules his grand Affairs;
While Wiſdom infinite intends
By ſureſt Means the nobleſt Ends.

Majeſtic from his lofty Throne
He ſpeaks, and all his Will is done:
Nor can united Worlds withſtand
The Force of his almighty Hand.
Yet ever righteous are his ways,
Faithful and true whate'er he ſays:
The holy, holy, holy LORD
By all th'angelic Hoſt ador'd.

The Bounty of his gracious Hands
Wide, as the World he made, extends.
And, tho' himſelf completely bleſſ'd,
With Pity looks on the diſtreſſ'd;
And by his SON, our Saviour dear,
To Sinners brings Salvation near.

All that is glorious, good, and great,
Does in the LORD JEHOVAH meet.
Then to his Name be Glory giv'n
By all on Earth, and all in Heav'n.

8. Q. What is GOD in relation to us, who are his Creatures?

A. As the great GOD is our Maker, who gave us our Being, ſo he continually preſerves us, and does us good: He is our Lord and Ruler now, and he will be our Judge at laſt.— Pſ. c. 3. xxxvi. 6. cxix. 68. ciii. 19. & l. 6.

OF GOD's Relations to us.

*The LORD my Maker I adore,
Created by his Love and Power.
He fashion'd, in their various Forms,
Angels, and Men, and Beasts, and Worms:
And all their well-rang'd Orders stand
Supported by his pow'rful Hand.*

*Father of Light! amidst the Skies
He bids the golden Sun arise.
He scatters the refreshing Rain
To chear the Grass, and swell the Grain:
And ev'ry Day presents the Food
That satisfies my Mouth with Good.*

*At home, abroad, by Night, by Day,
He is my Guardian, and my Stay:
And sure 'tis fit my Soul should know,
He is my LORD and Sov'reign too.*

*Oh may that Voice that speaks his Law,
My Heart to sweet Obedience draw;
That when I see the Judge descend,
I in that Judge may see my Friend.*

9. Q. *And how do the Scriptures teach you to serve GOD?*

A. I must serve GOD by keeping all his Commandments; that is, by doing every thing that he desires of me, and avoiding every thing that he forbids me.—
Deut. x. 12. 13. Exod. xxiv. 3. Ps. cxix. 101.

10. Q. *What Commandments has GOD given to Men?*

A. He gave the Law of Ten Commandments to the Jews, in the Old Testament; and they are summed up in two Commandments for us, in the New Testament.—
Deut. x. 4. Matth. xxii. 40. See Question 21.

11. Q. *Repeat the Ten Commandments of GOD in short, which he gave in the Old Testament? What is the first Commandment?*

A.

A. Thou shalt have no other Gods before me.

12. *Q.* What is the second Commandment?

A. Thou shalt not make to thyself any graven Image, or the Likeness of any thing in Heaven or Earth, to bow down and worship it.

13. *Q.* What is the third Commandment?

A. Thou shalt not take the name of the LORD thy GOD in vain.

14. *Q.* What is the fourth Commandment?

A. Remember the Sabbath-day, to keep it holy.

15. *Q.* What is the fifth Commandment?

A. Honour thy Father and thy Mother, that thy Days may be long.

16. *Q.* What is the sixth Commandment?

A. Thou shalt do no Murder.

17. *Q.* What is the seventh Commandment?

A. Thou shalt not commit Adultery.

18. *Q.* What is the eighth Commandment?

A. Thou shalt not steal.

19. *Q.* What is the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

20. *Q.* What is the tenth Commandment?

A. Thou shalt not covet any thing that is thy Neighbour's.

See all these Commandments at large in the twentieth Chapter of Exodus, from the first Verse to the eighteenth.

The Ten Commandments in Verse, from Watts's divine Songs.

1. *Thou shalt have no more Gods but me.*

2. *Before no Idol bow thy Knee.*

3. *Take not the Name of GOD in vain.*

4. *Nor dare the Sabbath-day profane.*

5. *Give both thy Parents Honour due.*

6. *Take heed that thou no Murder do.*

7. *Abstain*

7. *Abstain from Words and Deeds unclean.*
8. *Nor steal, tho' thou art poor and mean.*
9. *Nor make a wilful Lie, nor love it.*
10. *What is thy Neighbour's dare not covet.*

21. *Q. What is the Sum of these Ten Commandments, which is given us in the New Testament?*

A. The Sum of the Ten Commandments is, Thou shalt love the LORD thy GOD with all thy Heart, and thou shalt love thy Neighbour as thyself.—Matth. xxii. 37. 38. 39. 40.

The Sum of our Duty to GOD and Man.

*The Knowledge which my Heart desires,
Is but to learn what GOD requires.*

*Speak then the Word, my Father dear,
For all my Soul's awake to hear.*

*And oh, what Joy my Breast must move,
To hear, that all thy Law is LOVE!*

*This is the Sum of ev'ry Part,
To love the LORD with all my Heart,
With all my Soul, with all my Might,
And in his Service to delight:*

*That I should love my Neighbours too,
And what I wish from them should do.*

*How short and sweet, how good and plain,
Easy to learn, and to retain!*

*Oh may thy Grace my Soul renew!
And 'twill be sweet to practise too.*

22. *Q. What do you mean by loving GOD with all your Heart?*

A. To love GOD with all my Heart is, to have the highest and best Thoughts of him, to desire his Favour above all Things, and delight to please him always.—Neh. ix. 5. Ps. lxxiii. 25. lxiii. 3. & xl. 8.

23. Q. *How must you shew your Love to GOD?*

A. By these three Things *.

1. By paying him constantly the Worship that he requires of me.—*Deut. vi. 13. & Matth. iv. 10.*

2. By doing heartily whatsoever else he commands me.—*Exod. xxxiv. 11. Ps. cxix. 34.*

3. By bearing patiently what he suffers to befall me.—*Rom. xii. 12. Micah vii. 9.*

24. Q. *What Worship doth GOD require of you?*

A. I must hearken diligently to his holy Word, and praise him for his Greatness and Goodness; I must pray to him daily for what Mercies I want, and give him Thanks for what I receive.—*Deut. xxviii. 1. Ps. cxlv. 3. & cxxxv. 3. Col. iv. 2. Ps. lv. 17. Eph. v. 20.*

How our Love to GOD is to be expressed.

*Since LOVE is as my Duty known,
How must this Love to GOD be shown?
Sure I the highest Thoughts should raise
Of him who is above all Praise;
His Favour most of all desire,
And still to please him should aspire.
To him be constant Worship paid,
And all his sacred Laws obey'd.
If to afflict me be his Will,
I'll bear it with Submission still.
A tender Father sure he proves,
And but corrects because he loves.*

*His Word with Diligence I'll hear,
To him present my daily Prayer;
And, while new Mercies I implore,
For blessings past I will adore;*

* Wheresoever the Answer is divided into Parts by Figures, 1. 2. 3. the Teacher may repeat the Question at every Figure, and thus make the Child's Answer more easy: As, Q. *What is the first Thing whereby you must shew your Love to God? What is the second Thing, &c.*

And

*And ev'ry Action shall express
A Heart full-charg'd with Thankfulness.*

25. Q. *And what do you mean by loving your Neighbour as yourself?*

A. To love my Neighbour as myself is, to do to all other Persons, as I could reasonably desire them to do to me, if I were in their Place.— *Matth. vii. 12.*

26. Q. *How must you shew your Love to your Neighbour?*

A. These three Ways.

1. By honouring and obeying those that are set over me.— *Rom. xiii. 1. Heb. xiii. 17.*

2. By speaking the Truth, and dealing honestly with all who are about me.— *Eph. iv. 25. Rom. xiii. 7.*

3. By wishing well and doing good to all Mankind, whether they be Friends, Strangers, or Enemies.— *Rom. xii. 10. Gal. vi. 10. 1 Pet. ii. 17. Deut. x. 19. Matth. v. 44.*

How Love to our Neighbour should be expressed.

*I by my LOVE TO MEN must prove
How cordially my GOD I love.*

*To those whom he hath cloth'd with power,
I would be subject every Hour;*

*To Parents, and to Rulers too,
Pay Honour and Obedience due;*

*In ev'ry word would Truth preserve,
Nor let one Act from Justice swerve.*

In all my feeble Hands can do,

The Good of all I would pursue:

And where my Powers of Action fail,

Kind Wishes in my Heart prevail

For ev'ry Man, whoe'er he be,

Stranger, or Friend, or Enemy.

B

Since

*Since by GOD's pard'ning Grace I live,
Well may I all my Foes forgive;
And, as CHRIST's Word and Pattern shew'd,
Conquer their Evil by my Good.*

27. Q. You have told me the Duties you must do; can you tell me also the Sins that you must avoid?

A. I must avoid all the Sins of the Heart, the Sins of the Tongue, and the sinful Actions of Life.—*Prov. iv. 23. Ps. xxxiv. 13. 14.*

28. Q. What are the Sins of the Heart*?

A. The Sins of the Heart are these; a Neglect of GOD, Pride and Stubbornness, Malice and Envy, with all other evil Thoughts and unruly Passions.—*Ps. x. 4. Prov. xvi. 5. Jer. vii. 24. Eph. iv. 31. Gal. v. 26. Matth. xv. 19. Gal. v. 24. Matth. v. 22.*

29. Q. What are the chief Sins of the Tongue?

A. The chief Sins of the Tongue are, Swearing and Cursing, abusing the Name of GOD or any Thing that is holy, scoffing and calling ill Names, Lying and filthy Speaking.—*Jam. v. 12. Rom. xii. 14. Lev. xix. 12. 2 Pet. iii. 3. Prov. xix. 29. Matth. v. 22. 1 Pet. iii. 9. Col. iii. 8. 9.*

30. Q. What are those sinful Actions which you must avoid?

A. Sinful Actions are such as these; Gluttony, Drunkenness, and Quarrelling, wanton Carriage, and mispending of Time, especially the LORD's Day, doing Dishonour to GOD, or Injury to Man.—*Luke xxi. 34. Jam. iv. 1. 1 Theff. iv. 11. Rom. xii. 11. xiii. 13. ii. 23. & xiii. 9. 10.*

* It would have been too tedious and improper here to enumerate every particular Sin of Heart, Lip, and Life. Such only are mentioned as Children may understand, and of which Children are sometimes guilty.

Sins to be avoided in Thought, Word, and
Action.

*Guard me, oh GOD, from ev'ry Sin:
Let Heart, and Tongue, and Life be clean.
Tho' with ten thousand Snares beset,
I never would my LORD forget.*

*Fain would I learn to lay aside
Malice, and Stubbornness, and Pride,
Envy, and ev'ry evil Thought;
Nor be my Breast with Anger hot.
Each other Passion wild and rude
I long to feel by Grace subdu'd.*

*When thus my Heart is well prepar'd,
My Tongue I easily shall guard
From ev'ry Oath and Curse profane,
Nor take GOD's rev'rend Name in vain:
No sacred Thing shall I deride,
Nor scoff, nor rail, nor brawl, nor chide;
My Soul will ev'ry Lie detest,
And ev'ry base, indecent Jest.*

*This humble watchful Soul of mine
Shall, with Abhorrence, then decline
The Drunkard's Cup, the Glutton's Feast,
That sink the Man down to the Beast;
Th' injurious Blow, the wanton Eye,
The Loss of Hours that quickly fly;
And that which leads to ev'ry Crime,
The vain Mispence of sacred Time;
What brings Dishonour on God's Law,
Or what on Man would Mischief draw.*

31. Q. *Have you never broke the Commands of GOD,
and sinned against him?*

A. *My own Heart and Conscience tell me, that I have
broke GOD's holy Commandments, and sinned against*

him in Thought, Word, and Deed.—*Prov. xx. 9. Jam. iii. 2. Eccles. vii. 20.*

32. Q. *How do you know that you have sinned in Thought, Word, and Deed, against the blessed GOD?*

A. I have let evil Thoughts run too much in my Mind, and spoken too many evil Words; I have too often done such Deeds as are evil, and neglected what is good.—*See the Scriptures under the former Question.*

33. Q. *Whence comes it to pass that you have been such a Sinner?*

A. I was born into the World with Inclinations to that which is evil, and I have too much followed these Inclinations all my Life.—*Pf. li. 5. Gen. viii. 21. Eph. ii. 3.*

34. Q. *How came you to be born with such Inclinations to Evil?*

A. All Mankind are born in Sin; because they come from Adam, the first Man, who sinned against GOD.—*Job xiv. 4. & xv. 14. Rom. v. 12. 19.*

35. Q. *But why did you follow these evil Inclinations? Was it not your Duty to resist them, when you knew they were evil?*

A. I ought to resist every sinful Inclination, and therefore I have no sufficient Excuse for myself before the great GOD.—*Rom. vi. 12. i. 20. 21. & iii. 19.*

The Corruption of Nature, and Sins of Life, acknowledged.

L O R D, when my wretched Soul surveys
The various Follies of my Ways,
The Guilt of ev'ry Word and Thought,
Ev'ry Neglect, and ev'ry Fault,
Well may I tremble to appear,
Laden with Horror, Shame, and Fear.

* No more of original Sin is expressed in this Catechism than almost all Christians acknowledge; nor indeed are Children well capable of taking in any deeper Accounts of this Doctrine.

A D A M

ADAM, our common Head, alas!
Brought Sin and Death on all his Race.
From him my ruin'd Nature came,
Heir to his Sorrow and his Shame;
My Body weak, and dark my Mind,
To Good averse, to Sin inclin'd:
And, oh! too soon the deadly Fruit
Ripen'd from that unhappy Root.

Duty requir'd my early Care
Each fond Indulgence to forbear;
Requir'd me, all the Good I knew
With constant Vigour to pursue.
But my vain Heart, and stubborn Will,
In its own Ways would wander still;
Like a wild Ass's Colt would go
On to this Wilderness of Wo.
Vainly I seek to plead a Word,
Silent in Guilt before the LORD.

36. Q. What do you deserve because of your Sins?

A. My Sins have deserved the Wrath and Curse of the almighty GOD who made me *.—Eph. v. 6. Gal. iii. 10.

37. Q. Is the Wrath of GOD so terrible that you cannot bear it?

A. The Wrath of GOD is terrible indeed; for he can make Sinners suffer all the Miseries of this Life, the Pains of Death, and the Torments of Hell for ever.—Nahum i. 6. Rom. i. 32. Luke xii. 5. Mark ix. 45.

Of the Misery which Sin hath brought upon us.

Who can abide GOD's Wrath, or stand
Before the Terrors of his Hand?

* The Curse of GOD falling on Man for Sin is, when the great GOD solemnly gives up, or appoints a Person to suffer Pain, Shame or Death, or all these together, on the Account of Sin.

J E H O V A H's

*J E H O V A H's Curse what Heart shall dare
To meet? or what be strong to bear?*

*He ev'ry Good can take away,
And ev'ry Evil on us lay:
Can by one single Word bring down
The tallest Head that wears a Crown,
The Statesman wise, the Warrior brave,
To moulder in the silent Grave;
And send the wretched Soul to Hell,
To the fierce Flames where Devils dwell,
For endless Years to languish there
In Pangs of infinite Despair.*

*I then, poor feeble Child, how soon
Must I dissolve before his Frown?
And yet his Frowns and Vengeance too,
I by my Sins have made my Due.*

*Is there no Hope? And must I die?
Is there no Friend, no Helper nigh?
Is it beyond Repeal decreed,
That ev'ry Soul that sins must bleed?
Oh let my longing tremb'ling Ear
Some Sound of Grace and Pardon hear!
My Soul would the first News embrace,
And turn its Tremblings into Praise.*

38. Q. *How do you hope to escape GOD's Wrath which your Sins have deserved?*

A. GOD is merciful, and has sent JESUS CHRIST into this World, to become the Saviour of sinful Creatures; as the Gospel teaches us.—*John iii. 17. Matth. i. 21. 1 Tim. i. 15.*

39. Q. *What is the Gospel?*

A. The Gospel is the glad Tidings of the Way of Salvation by JESUS CHRIST, which was foretold in the Old Testament, but is plainly revealed in the New.—*Gal. iii. 8. Luke ii. 10.*

Of the Gospel, or the good News of Salvation
by CHRIST.

*What joyful Tidings do I hear?
'Tis Gospel-grace salutes my Ear:
And by that gentle Sound I find,
This righteous GOD is mild and kind.*

JESUS, his only Son, displays
The Wonders of his Father's Grace.
The great Salvation long foretold
By Prophets to the Jews of old,
Is now in plainer Words made known,
As to th' Apostles clearly shown.
By this bless'd Message brought from Heav'n,
Pardon, and Peace, and Grace is giv'n.

*Oh may I know that Saviour dear,
Whom GOD has represented there!
And that eternal Life receive,
Which he was sent by God to give!*

40. Q. *Who is JESUS CHRIST?*

A. JESUS CHRIST is the Son of GOD, who was with GOD before the world was made; but he became the Son of Man, and dwelt with Men, about seventeen hundred Years ago.— *John* x. 36. i. 1. 14. & v. 27.

41. Q. *But is not JESUS CHRIST GOD as well as Man?*

A. Though he be a Man, yet he is GOD also; for he is a glorious Person, in whom GOD and Man are joined together; and his Name is EMMANUEL, or *God with us*.— *John* i. 1. *1 Tim.* ii. 5. *Col.* ii. 9. *Matth.* i. 23.

42. Q. *What did JESUS CHRIST do on Earth, in order to save Sinners?*

A. He did three Things.

1. He made known to Men the Will of GOD, by his Preaching.— *Is.* lxi. 1. *John* xv. 15.

2. He set them a Pattern of Holiness, by his own Practice.— *John* xiii. 15. *1 Pet.* ii. 21.

3. He obtained Pardon of Sin and everlasting Life for them, by his Obedience unto Death.— *Phil.* ii. 8. *Rom.* v. 19. *Heb.* ix. 12.

Who CHRIST is, and how he lived on Earth.

*JESUS! how bright his Glories shine!
The great EMMANUEL is divine.*

*One with the Father he appears,
And all his Father's Honours shares.
Yet he, to bring Salvation down,
Has put our mortal Nature on.*

*He in an humble Virgin's Womb
A feeble Infant did become.
A Stable was his Lodging made,
And the rude Manger was his Bed.*

*Growing in Life, he still was seen
Humble, laborious, poor, and mean.
The Son of GOD from Year to Year
Did as a Carpenter appear.*

*At length, when he to preach was sent,
Thro' Towns and Villages he went,
And travell'd with unwearied Zeal,
GOD's Will and Nature to reveal.*

*To prove the heav'nly Truths he taught,
Unnumber'd Miracles were wrought.
The Blind beheld him; and the Ear,
Which had been deaf, his Voice could hear;
Sickness obeyed his healing Hand;
And Devils fled at his Command;
The Lame for Joy around him leap;
The Dead he wakens from their Sleep.*

*Thro' all his Life his Doctrine shines,
Drawn in the plainest, fairest Lines.*

And

*And Death at length did he sustain,
Our Pardon, and our Peace to gain;
That Sinners, who condemned stood,
Might gain Salvation by his Blood.
All Honour then ascribed be
To him who liv'd and dy'd for me.*

43. Q. *How could CHRIST obtain Pardon and Life for us by his doing or suffering?*

A. Our Sins had deserved Death; but CHRIST was the Son of GOD, and perfectly righteous, and GOD appointed him to suffer Death, to take away our Sins, and to bring us into his Favour.—*Rom. vi. 23. 1 Pet. iii. 18. 1 Cor. xv. 3. Rom. v. 10.*

44. Q. *Is JESUS CHRIST now among the Dead?*

A. No; he arose from the Dead on the third Day, and afterward went up to Heaven, to dwell at the right Hand of GOD.—*1 Cor. xv. 4. Eph. i. 20.*

45. Q. *What is CHRIST now doing in Heaven?*

A. He pleads with GOD his Father, to bestow Mercy on Men; and he rules over all Things, for the Good of his People.—*1 John ii. 1. Eph. i. 17. 22.*

Of CHRIST'S Death, Resurrection, and Ascension.

*JESUS the Righteous! lo, he dies,
For Sin a spotless Sacrifice!
Justice has on his sacred Head
The Weight of our Transgressions laid.
If GOD's own Son would Sinners save,
He must be humbled to the Grave;
That so a pard'ning GOD might shew,
What Vengeance to our Crimes was due.*

*Nail'd to the Cross with tort'ring Smart,
What Anguish rack'd his tender Heart?
Alas! how bitterly he cry'd,
Tasted the Vinegar, and dy'd!*

*Cold in the Tomb, that mournful Day,
My Saviour's mangled Body lay.
Well may I blush, and weep, to see
What JESUS bore for Love of me.*

*But, oh my Soul, thy Grief refrain,
JESUS the Saviour lives again.
On the third Day the Conqu'ror rose,
And greatly triumph'd o'er his Foes;
Prov'd his recover'd Life, and then
Ascended to his Heav'n again.*

*Exalted on a shining Throne
At GOD's right Hand he sets him down,
To plead the Merits of his Blood,
And rule for all his People's Good:
Wide o'er all Worlds his Power extends,
And well can he protect his Friends.
May I in that bless'd Band appear,
Secure from Danger, and from Fear.*

46. Q. *What must you do to become one of his People, and to partake of this Mercy?*

A. I must repent of my Sins, and confess them before GOD, and ask Pardon for them; I must have Faith in CHRIST as my Saviour, and obey him as my Lord and Ruler. — *Acts viii. 22. Prov. xxviii. 13. Luke xi. 4. Acts xvi. 31. & v. 31. Heb. v. 9.*

47. Q. *What is it to repent of Sin?*

A. To repent of my Sins, is, to be sorry at my Heart that I have offended GOD, to hate every thing that displeases him, and to take heed that I offend him no more. — *Pf. xxxviii. 18. 2 Cor. vii. 10. Pf. cxix. 104. Job xxxiv. 32.*

48. Q. *What is it to have Faith in CHRIST as your Saviour?*

A. To have Faith in CHRIST as my Saviour, is, to believe that CHRIST is the Saviour of Sinners, and to give myself up to him, and trust in him, that he may save me

in his own Way. — 1 Tim. i. 15. 2 Tim. i. 12. 2 Cor. viii. 5.

49. Q. *What Reason have you to hope that you shall then be delivered from the Anger of GOD ?*

A. If we repent of Sin, and trust in CHRIST, GOD hath told us in his Word, that he will forgive our Sins, and save our Souls. — Acts iii. 19. x. 43. & xvi. 31.

Of the Nature of Faith and Repentance.

*They must repent, and must believe,
Who CHRIST's Salvation would receive.
Oh may thy Spirit Faith impart,
And work Repentance in my Heart !
Bless'd JESUS, who can be so base,
As to suspect thy Power or Grace ?
Or who can e'er so stupid be,
To slight thy Blessings, LORD, and thee !
With humble rev'rent Hope and Love
I to thy gracious Feet would move,
And to thy Care my All resign,
Resolv'd to be for ever thine ;
Secure, if thou vouchsafe to keep
My feeble Soul among thy Sheep.
The Sins and Follies I have done,
Humbled in Dust I would bemoan ;
And while past Guilt I thus deplore,
I would repeat that Guilt no more :
But by a Life of Zeal and Love
True Faith and Penitence approve.
So shall thy Grace my Sins forgive ;
JESUS shall smile, and I shall live.*

50. Q. *But is not your Heart itself sinful, and have you Power of yourself to repent of Sin, and to trust in CHRIST, and obey him ?*

A. We have sinful Hearts, and cannot do these Duties of

of ourselves; but GOD has promised his own HOLY SPIRIT, if we pray for it, to renew our Hearts to Holiness, and help us to do his Will.—2 Cor. iii. 5. Eph. ii. 8. Luke xi. 13. Ezek. xxxvi. 26. 27. 37. Tit. iii. 5. Rom. viii. 26.

51. Q. *How must you offer up your Prayers, so as to be accepted of GOD, and obtain his HOLY SPIRIT, or any Blessings from him?*

A. In all our Prayers, and all our Services, we must seek for Acceptance only from the Mercy of GOD, and for the Sake of CHRIST; for we have sinned, and deserve no good Thing.—Dan. ix. 17. 18. Eph. i. 6. John xvi. 23.

Of the Assistances and Influences of the Blessed SPIRIT.

'Tis not in my weak Power alone,
To melt this stubborn Heart of Stone,
My Soul to change, my Life to mend,
Or seek to CHRIST, that gen'rous Friend.

'Tis GOD's own SPIRIT from above,
Fixes our Faith, inflames our Love,
And makes a Life divine begin
In wretched Souls, long dead in Sin.

That most important Gift of Heav'n,
To those that ask, and seek, is giv'n:
Then be it my immediate Care,
With Importunity of Prayer,
To seek it in a Saviour's Name,
Who will not turn my Hopes to Shame.

GOD from on high his Grace shall pour;
My Soul shall flourish more and more,
Press on with Speed from Grace to Grace,
Till Glory end and crown the Race.

Since then the FATHER and the SON,
And HOLY SPIRIT, Three in One,

Glorious

*Glorious beyond all Speech and Thought,
Have jointly my Salvation wrought;
I'll join them in my Songs of Praise,
Now, and thro' Heav'n's eternal Days.*

52. Q. *Hath GOD provided any other Means for our Help, in the Way to Heaven?*

A. GOD hath given his holy Word both to *Jews* and *Christians*; he hath sent his Ministers, to help us to understand his Word; and appointed some special Signs and Tokens of his Mercy, for our Use. — *Pf. cxlvii. 19. John xvii. 14. Neh. viii. 7. Eph. iv. 11. Gen. xvii. 11. Rom. iv. 11. Matth. xxviii. 20.*

53. Q. *What are the special Signs and Tokens, which GOD hath appointed, to shew forth his Mercy among Christians?*

A. There are two Signs or Tokens, which are commonly called Sacraments of the New Testament; and these are, Baptism, and the LORD's Supper. — *Matth. xxviii. 19. 1 Cor. xi. 20.*

Of the Means of Grace which GOD has appointed.

*What kind Provision GOD has made,
That we may safe to Heav'n be led!
For this the Prophets preach'd and wrote,
For this the blest'd Apostles taught:
Taught, as that SPIRIT did inspire,
Who fell from Heav'n in Tongues of Fire,
And gave them Languages unknown,
That distant Lands his Grace might own.
His Hand has kept the sacred Page
Secure from Mens and Devils Rage.*

*For this he Churches did ordain,
His Truths and Worship to maintain:
For this he Pastors did provide,
In those Assemblies to preside:*

And

*And from the Round of common Days
 Mark'd out our Sabbaths to his Praise.
 Delightful Day, when Christians meet !
 To hear, and pray, and sing, how sweet ?
 For this he gives, in solemn Ways,
 Appointed Tokens of his Grace.
 In sacramental Pledges there,
 His Soldiers to their General swear.
 Baptiz'd into one common LORD,
 They joyful meet around his Board ;
 Honour the Orders of his House,
 And speak their Love, and seal their Vows.*

54. Q. *What is Baptism ?*

A. It is a washing with Water, in the Name of the FATHER, the SON, and the HOLY GHOST.— *Matth. xxviii. 19.*

55. Q. *What is meant by this Washing ?*

A. It signifies our being cleansed from Sin ; and our becoming new Creatures, and the disciples of CHRIST.— *Acts xxii. 16. Tit. iii. 5. Gal. iii. 27.*

56. Q. *Why must we be baptized in the Name of the FATHER ?*

A. Because it was GOD, the Father of our LORD JESUS CHRIST, who appointed this Salvation ; and he is our Father also, if we are true Christians.— *Eph. i. 3. John xx. 17. 2 John v. 9.*

57. Q. *Why must we be baptized in the Name of the SON of GOD ?*

A. Because this Salvation was preached by the SON of GOD, as our great Prophet ; he procured it for us, as our High Priest ; and he bestows it on us, as our Lord and King.— *Acts iii. 22. Luke iv. 18. Heb. ii. 17. Acts v. 31.*

58. Q. *Why must it be done also in the Name of the HOLY SPIRIT ?*

A. Because the wondrous Works of the HOLY SPIRIT bare Witness to this Salvation heretofore ; and it is this
 HOLY

HOLY SPIRIT enables us to obey the Gospel now, and to hope and wait for this Salvation.—*Heb. ii. 4. 1 Pet. i. 22. Gal. v. 5.*

59. Q. *What doth this Baptism, in the Name of the FATHER, SON, and HOLY SPIRIT, oblige you to do?*

A. If I am baptized, I am given up to the FATHER, the SON, and the HOLY SPIRIT, that I may live as a new Creature, and a Christian; and having been once washed, I must not defile myself again with Sin.—*Rom. vi. 2. 3. 4. 2 Cor. v. 17. 2 Pet. ii. 20. 22.*

Of the Design and Obligation of Baptism.

*In Baptism wash'd we all must be,
In Honour of the sacred THREE,
To shew how we are wash'd from Sin
In JESUS' Blood, and born again
By Grace divine; and thus are made
Members of CHRIST, our common Head.*

*The FATHER form'd the glorious Scheme,
And we adopted are by him.*

*The SON, great Prophet, Priest, and King,
Did News of this Redemption bring:
He by his Death our Life procur'd,
And now bestows it as our LORD.*

*The HOLY SPIRIT Witness bore
To this bless'd Gospel heretofore;
And teaches those he' has purify'd,
Faithful and patient to abide.*

*Into these Names was I baptiz'd;
And be the Honour justly priz'd:
Nor let the sacred Bond be broke,
Nor be my Cove'nant-GOD forsook.
Thus wash'd, I'd keep my Garments clean,
And never more return to Sin.*

*One Body now all Christians are:
Oh may they in one Spirit share!
And cherish that endearing Love,
In which the Saints are blest'd above!*

60. Q. *What is the LORD's supper?*

A. It is the eating of Bread, and drinking of Wine, in Remembrance of the Death of our LORD JESUS CHRIST.
— 1 Cor. xi. 24. 25. 26.

61. Q. *What doth the Bread signify?*

A. The Bread, when it is broken, signifies the Body of CHRIST, which was wounded or broken, on the Cross, for us.— 1 Cor. xi. 23. 24.

62. Q. *What doth the Wine signify?*

A. The Wine, poured out into the Cup, signifies the Blood of CHRIST, which was poured out in his Death, to take away our Sins.— Matth. xxvi. 27. 28.

63. Q. *Why must the Bread be eaten, and the Wine be drank?*

A. To signify our partaking of the Blessings which CHRIST hath obtained for us by his Death.— 1 Cor. x. 16. 17. And probably it is with Reference to this Sacrament which CHRIST designed to ordain in his Church, that he gives such a Representation of our believing in him, in John vi. 54. 55.

64. Q. *What doth the LORD's Supper oblige us to?*

A. Those who partake of the LORD's Supper should thankfully remember the Love of CHRIST, who died for them; and they should love and serve him to the End of their Life.— Luke xxii. 19. Gal. ii. 20. John xxi. 15. & xiv. 15. Ps. lvi. 12.

On the Nature and Design of the LORD's Supper.

*The Mem'ry of CHRIST's Death is sweet,
When Saints around his Table meet,
And break the Bread, and pour the Wine,
Obedient to his Word divine.*

*As they the Bread and Cup receive,
So while on CHRIST their Souls believe,
They eat his Flesh, they drink his Blood;
Cordial divine, and heav'nly Food!
Their Cov'nant thus with GOD renew,
And Love to ev'ry Christian shew.*

*Well may their Souls rejoice and thrive:
Oh may the blessed Hour arrive
When ripe in Knowledge, and in Grace,
I at that Board shall find a place!
And now what there his People do
I would at humble Distance view;
Would look to CHRIST with grateful Heart,
And in their Pleasures take my Part;
Resolv'd, while such a Sight I see,
To live to him who dy'd for me.*

65. Q. *When you have done the Will of GOD, and served CHRIST, to the End of your Life, what are your Hopes after Death?*

A. When my Body dies, and my Soul goes into the World of Spirits, I hope it shall dwell with GOD and CHRIST, and be happy.— Luke xvi. 22. Acts vii. 55. 59. 2 Cor. v. 8.

66. Q. *And do you not expect some greater Happiness afterward?*

A. Yes, I hope for more complete Happiness, when my Body shall rise again, and be joined to my Spirit, at the Day of Judgment.— 1 Cor. xv. 42. 43. Rom. viii. 23.

On Death.

*LORD, I confess thy Sentence just,
That sinful Man should turn to Dust;
That I ere long should yield my Breath,
The Captive of all-conqu'ring Death.*

D

Soon

Soon will the awful Hour appear,
 When I must quit my Dwelling here:
 These active Limbs, to Worms a Prey,
 In the cold Grave must waste away;
 Nor shall I share in all that's done
 In this wide World beneath the Sun.
 To distant Climes, and Seats unknown,
 My naked Spirit must be gone;
 To GOD its Maker must return,
 And ever joy, or ever mourn.

No Room for Penitence and Pray'r,
 No further Preparation there
 Can e'er be made; the Thought is vain:
 My State unalter'd must remain.

Awake, my Soul, without Delay:
 That if GOD summon thee this Day,
 Thou chearful at his Call may'st rise,
 And spring to Life beyond the Skies.

67. Q. But let us hear first, what is this World of Spirits you speak of, whither the Soul goes at Death?

A. It is a very large World, though it is out of Sight, in which there are different Dwellings, for Angels and Devils, and for the Souls of Men both good and bad.—
 Matth. xxii. 30. 2 Pet. ii. 4. Heb. xii. 23. 1 Pet. iii. 19. 20.

68. Q. Who, or what are Angels?

A. They are good Spirits, who wait on GOD, and worship him in Heaven; but they are often sent down to do Service here on Earth.— Rev. vii. 11. Ps. ciii. 20. Dan. vi. 22.

Of the Nature and Office of Angels.

My Soul the heav'nly World survey,
 The Regions of eternal Day.
 There JESUS reigns, and round his Seat
 Millions of glorious Angels meet.

Those

*Those Morning-stars, how bright they shine!
How sweetly all their Voices join,
To praise their Maker! watchful still
To mark the Signals of his Will:
While with their outstretch'd Wings they stand,
To fly at his divine Command.*

*All happy as they are, and great,
Yet scorn they not on Men to wait:
And little Children in their Arms
They gently bear, secure from Harms.*

*Oh may I, with such humble Zeal,
My heav'nly FATHER's Word fulfil!
That I, when Time has run its Race,
May with bless'd Angels find a Place,
Borne on their friendly Wings on high
To Joys like theirs, which never die.*

69. Q. *Who, or what are Devils?*

A. They are evil Spirits, who were at first Angels of GOD; but, having sinned against him, they were cast out of Heaven; and now they are always tempting Men to sin.— 2 Pet. ii. 4. 1 Thess. iii. 5. 1 Pet. v. 8. Even CHRIST himself was tempted of the Devil, Matth. iv. 1.

70. Q. *But are not all these Spirits, both good and evil, put under the Dominion of CHRIST?*

A. Yes, CHRIST is Lord over them all: He employs the Angels for the good of his People; and the Devils can do no Mischief, but when CHRIST suffers them.— 1 Pet. iii. 22. Heb. i. 14. Luke viii. 32.

71. Q. *What will become of the Devils at last?*

A. They are now kept as Prisoners, for some greater Punishment after the Judgment-day.— Jude 6. Rev. xx. 10.

Of the Fall and State of the Devils.

*Well may I tremble, when I read
That Sin did Heav'n itself invade:*

*Cur'd Pride, with Subtilty unknown,
 Perverted Angels near G O D's Throne:
 They sinn'd against his holy Name,
 And hateful Devils they became.
 But Wrath divine pursu'd them soon,
 And flaming Vengeance hurl'd them down.*

*Now, in the Pangs of fierce Despair,
 Pris'ners at large they range in Air;
 Walk thro' the Earth, unheard, unseen,
 And lay their Snares for thoughtless Men;
 Tempt us to sin against our G O D,
 And draw us to Hell's downward Road.*

*But G O D can all their Power restrain:
 My Saviour holds them in his Chain,
 Till at his Bar they all appear,
 And meet their final Sentence there.*

72. Q. *When will this Day of Judgment come, when you said your Body shall rise from the Dead?*

A. At the End of the World, JESUS CHRIST shall come down from Heaven, to judge all Mankind; and, for that Purpose, he shall raise all that are dead to Life again.—
 1 Pet. iv. 7. 1 Thess. iv. 16. 2 Tim. iv. 1. John v. 28. 29.

73. Q. *What shall be done to Mankind when the Dead are raised to Life?*

A. CHRIST shall call them all to appear before his Seat of Judgment, where both the Righteous and the Wicked must give an Account to him of their Behaviour in this World.—
 Matth. xxv. 31. 32. Rom. xiv. 10. 12.

74. Q. *How will the Righteous appear in that Day?*

A. The Righteous shall appear with Courage and Joy, as the Children of G O D, who have done the Will of their heavenly Father, and are made like him in Holiness.—
 1 John iii. 10. ii. 29. iv. 17.

75. Q. *And how will the Wicked appear then?*

A. The Wicked shall stand before the Judge with Fear
 and

and Shame, like Children of the Devil; for they have done his Will, and are like him in sinful Works.—*Dan. xii. 2. John viii. 44. Acts xiii. 10.*

On the Resurrection of the Dead.

*What awful Ruins Death hath made!
How low the Wise and Great are laid!
Alike the Saints and Sinners die;
Mould'ring alike in Dust they lie.
But there's a Day shall change the Scene,
How awful to the Sons of Men!*

*When the Archangel's Trump shall sound,
And shake the Air, and cleave the Ground;
JESUS inthron'd in Light appears,
Circled with Angels, bright as Stars.
" Rise ye that sleep," the LORD shall say:
And all the Earth, and all the Sea,
Yield up the Nations of the Dead,
For ages in their Bowels hid.
Bone knows its Kinared-bone again,
All cloth'd anew with Flesh and Skin:
Each Spirit knows its proper Mate;
They rise an Army vast and great.*

*But Oh what different Marks they bear,
Of Transport some, and some of Fear;
When marshall'd in the Judge's Sight,
These to the Left, those to the Right,
That they may that last Sentence bear,
Which shall their endless State declare!
My Soul, in deep Attention stay,
And learn th' Event of such a Day!*

76. Q. And how will CHRIST the Judge dispose of Men, and deal with them in Judgment?

A. He will place the Righteous at his right Hand, and the Wicked on the left; and will pass a Sentence on them both,

both, according as their Works have been.— *Matth. xxv. 33. 2 Cor. v. 10.*

77. Q. *After the Judgment, what shall become of the Wicked?*

A. The Wicked shall be driven into Hell-fire, both Soul and Body, to be tormented with the Devil, and wicked Spirits, for ever.— *Matth. xxv. 41. xiii. 42. Rev. xx. 10.*

78. Q. *And what shall be done to the Righteous?*

A. The LORD JESUS CHRIST shall carry the Righteous up with him to Heaven, both Soul and Body, to live there with GOD their Father, and with his holy Angels, in everlasting Joy. *Amen.—Matth. xxv. 34. 1 Thess. iv. 17. Heb. xii. 22. Rev. xxi. 3. 4.*

Of Judgment and Eternity, Heaven and Hell.

*When CHRIST to judge the World descends,
Thus shall he say to all his Friends:*

*“ Come, blessed Souls, that Kingdom share,
“ My Father did for you prepare
“ Ere Earth was founded: Come, and reign,
“ Where endless Life and Joy remain.”*

Then to the Wicked, — “ Cursed Crew,

“ Depart, Heav'n is no place for you:

“ To those eternal Burnings go,

“ Whose Pangs the Rebel-Angels know.”

*He speaks, and strait his shining Bands,
With fiery Thunders in their Hands,
Drive them away: Hell's Lake receives
The Wretches on its flaming Waves:
Justice divine the Gates shall barr,
And for a Seal affix Despair.*

*While JESUS, rising from his Throne,
Leads his triumphant Army on,
To enter their divine Abode,
In the fair City of their GOD.*

There

*There everlasting Pleasures grow;
Full Rivers of Salvation flow;
And all their Happiness appears
Increasing with eternal Years.*

The Conclusion, with a practical Reflection on the whole.

*And now, my Heart, with rev'rent Awe,
From hence thine own Instruction draw.
I at this Judgment must appear;
I must this solemn Sentence hear,
(As I'm with Saints or Sinners plac'd),
"Depart Accurs'd," or, "Come ye Bless'd."
For ME the Fruits of Glory grow;
Or Hell awaits MY Fall below.*

*Eternal G O D! what shall I do!
My Nature trembles at the View:
My deathless Soul herself surveys,
With Joy, and Terror, and Amaze.
Oh be thy Shield around me spread,
To guard the Spirit thou hast made!
Save me from Snares of Earth, and Hell,
But from myself preserve me well;
Lest all the heav'nly Truths I know
Should aggravate my Guilt and Wo!*

*Thy Pow'r in Weakness is display'd:
If Babes by thee be Conqu'rors made,
It Satan's Malice shall confound,
And Heav'n with Praises shall resound.*

AN HISTORICAL CATECHISM, for Children and Youth.

From Dr I. WATTS's second Set of Catechisms.

The History of the Old Testament.

1. Q. **W**HO was the Maker of the World?

A. The almighty GOD made the Heavens and the Earth, and all things that are in them.—*Gen. i. 1. & ii. 1.*

2. Q. How long was GOD in making the World?

A. He made it by his Word, in the Space of six Days; and he rested on the seventh, and called the Day holy.—*Gen. i. 31. Heb. xi. 3. Gen. ii. 2. 3. Exod. xxxi. 15. 17.*

3. Q. Who were the first Man and Woman that GOD made?

A. Adam and Eve.—*Gen. i. 27. & iii. 20.*

4. Q. In what State did GOD make them?

A. GOD made them in his own Likeness, in a holy and happy State.—*Gen. i. 26. & v. 1.*

5. Q. How did they behave themselves? Did they continue in this State?

A. No: They sinned against GOD, by eating of the Fruit of a certain Tree, which GOD had forbid them, upon Pain of Death.—*Gen. ii. 17. & iii. 6.*

6. Q. How came they to eat of this Fruit?

A. The evil Spirit, that lay hid in the Serpent, persuaded Eve to eat of it; and she persuaded Adam.—*Gen. iii. 1.—6. 2 Cor. xi. 3.*

7. Q. What Mischief followed from hence?

A. Sin and Death were brought into this World by Adam's Disobedience, and spread among all his Children.—*Rom. v. 12. 19.*

8. Q. Were Adam's Children all Sinners?

A. All of them were born in Sin; but there were some in those early Times, who learned to know and worship the
the

the LORD, and were called the Sons of GOD.—*Pf. li.*

5. *Rom. v. 19. & iii. 12. Gen. iv. 26. & vi. 2.*

9. Q. *Did the Knowledge and Worship of GOD abide long in their Families?*

A. In following Ages, all Mankind grew so bad, that GOD drowned the World by a Flood of Water.—*Gen. vi. 5. 17.*

10. Q. *Who was saved when the World was drowned?*

A. Noah the righteous Man was saved, with all his Family, and a few living Creatures of every Kind.—*Gen. vi.*

9. 18. 19. & vii. 1. 2. 3.

11. Q. *How was Noah saved?*

A. In an Ark; or great Vessel of Wood, which GOD taught him to build.—*Gen. vi. 14. 16. & vii. 7.*

12. Q. *Who were the Sons of Noah?*

A. Shem, Ham, and Japheth; and by them the World was peopled after the Flood.—*Gen. x. 1. 31. 32.*

13. Q. *What Crime was Ham guilty of?*

A. He made Sport with his Father; and he was cursed.—*Gen. ix. 21. 22. 24. 25.*

14. Q. *What did Shem and Japheth do?*

A. They concealed their Father's Shame; and they were blessed.—*y 23. 26. 27.*

15. Q. *Who was GOD's special Favourite in the Family of Shem?*

A. Abraham, who was called the Father of Believers, and the Friend of GOD.—*Rom. iv. 11. 2 Chron. xx.*

7.

16. Q. *Why was he called the Father, that is, the Pattern of Believers?*

A. Because he believed some strange Promises of GOD, contrary to the present Appearances of Things.—*Rom. iv.*

11. 18.

17. Q. *What were those Promises?*

A. 1. That he should have a Son by Sarah his Wife, when he was an hundred Years old, and she ninety.—*Gen. xvii. 16. 17.*

2. That his Children should possess the Land of Canaan, wherein

wherein he had not a Foot of Ground.—*Gen.* xii. 8.
Acts vii. 5.

And, 3. That all Nations should be blessed by his Offspring, that is, CHRIST.—*Gen.* xii. 3. & xxii. 18. *Gal.* iii. 16.

18. Q. *Why was Abraham called the Friend of GOD?*

A. Because GOD made many Visits to him; and he was very obedient to GOD.—*Gen.* xii. 7. xv. 1. xvii. 1. & xviii. 1. *Jam.* ii. 21.—23.

19. Q. *What was the first great Instance of Abraham's Obedience?*

A. He left his own Country at GOD's Command, not knowing whither he was to go.—*Gen.* xii. 1.—4. *Heb.* xi. 8.

20. Q. *What was another great Instance of Abraham's Obedience?*

A. He was ready to offer up in Sacrifice his beloved Son Isaac, at the Command of GOD.—*Gen.* xxii. 12.

21. Q. *Was Isaac a good Man?*

A. Yes: He feared the GOD of his Father Abraham, and he went out to pray or meditate in the Fields.—*Gen.* xxiv. 63. & xxvi. 2. 24. 25.

22. Q. *Who were Isaac's two Sons?*

A. Esau the eldest, and Jacob the youngest.—*Gen.* xxv. 25. 26.

23. Q. *What is remarkable concerning Esau?*

A. He despised the Privilege of being the First-born, and sold it to Jacob for a Mess of Pottage.—*Gen.* xxv. 31. 33. 34.

24. Q. *What is written concerning Jacob?*

A. He obtained his Father's Blessing by Deceit, as well as his Brother's Birth-right by Craft.—*Gen.* xxvii. 36.

25. Q. *Why was his Name called Israel?*

A. Because he afterwards became a very good Man, and prayed, and prevailed for a Blessing from GOD.—*Gen.* xxxii. 26. 28.

26. Q. *How many Sons had Jacob or Israel?*

A. Twelve; who were called the twelve Patriarchs,

or Fathers of the twelve Tribes of *Israel*.—*Gen.* xxxv.

22. *Acts* vii. 8.

27. Q. *Who was the most famous of Israel's Sons?*

A. *Joseph*; whom his Brethren sold into *Egypt*; and he afterwards became the Ruler of the Land, under *Pharaoh* the King.—*Gen.* xxxvii. 27. & xli. 40. *Acts* vii.

9. 10.

28. Q. *Did not he then revenge himself upon his Brethren?*

A. No: He sent for them and their Families, together with his Father, in the Time of *Famine*, and fed them all in the Land of *Egypt*.—*Gen.* xlv. 4. &c.

29. Q. *Did the Families of Israel continue to dwell in Egypt?*

A. Yes; till another *Pharaoh* King of *Egypt* made Slaves of them, and drowned their Children; and then GOD delivered them by the Hand of *Moses*.—*Exod.* i.

11. 22. iii. 7. & v. 1.

30. Q. *What was this Moses?*

A. He was one of the Children of *Israel*, who was wondrously saved from drowning by *Pharaoh's* own Daughter, when he was a Child.—*Exod.* ii. 10.

31. Q. *How did GOD appoint him to deliver Israel?*

A. GOD appeared to him in a burning Bush, as he was keeping Sheep; and sent him to *Pharaoh*, to bid him let *Israel* go.—*Exod.* iii. 1.—18.

32. Q. *What did Moses do to prove that GOD had sent him?*

A. He wrought several Miracles, or Signs and Wonders, in the Sight of *Pharaoh*.—*Exod.* iv. 1. &c.

33. Q. *How did Moses at last deliver the People from their Slavery?*

A. When *Pharaoh* refused to let the People go, GOD gave him Power to smite *Egypt* with many Plagues.—See the 7th, 8th, 9th, 10th, and 11th Chapters of *Exodus*.

34. Q. *What was the last of these Plagues, which procured the Release of Israel?*

A. An Angel destroyed all the First-born of the *Egyptians*.

tians in one Night; but he passed over, and did not hurt any of the Families of *Israel*.—*Exod. xii. 27. 29.*

35. Q. *How was this Deliverance of Israel kept in Remembrance to following Ages?*

A. GOD appointed the yearly Sacrifice of a Lamb in every Family; which was called, *The Feast of the Passover*.—*Exod. xii. 3. &c.*

36. Q. *When Pharaoh let Israel go out of Egypt, how did they get over the Red Sea?*

A. *Moses*, with his Rod, divided the Waters of the Sea asunder, and the People went through, upon dry Ground.—*Exod. xiv. 16. 21. 29.*

37. Q. *What became of the Egyptians that followed them?*

A. When *Moses* stretched his Hand over the Sea, the Waters returned upon the *Egyptians*, and they were all drowned.—*Exod. xiv. 28.*

38. Q. *Whither did the Children of Israel go then?*

A. They went through the Wilderness, wheresoever GOD guided them, by a Pillar of Cloud in the Day-time, and a Pillar of Fire in the Night.—*Exod. xiii. 18. 21. Numb. ix. 15.—23.*

39. Q. *How long was it before they came to the Land of Canaan, which GOD promised?*

A. They wandered forty Years in the Wilderness, for their Sins.—*Numb. xiv. 32. 33.*

40. Q. *What did they eat all that Time?*

A. GOD fed them with *Manna*, or Bread that came down every Night from Heaven.—*Exod. xvi. 4. 15. 35.*

41. Q. *What did they drink in the Wilderness?*

A. *Moses* smote the Rock with his Rod, and Waters gushed out in a River that followed them.—*Exod. xvii. 5.*

6. *1 Cor. x. 4. Ps. cv. 41.*

42. Q. *What did they do for Cloaths during these forty Years?*

A. Their Garments waxed not old, nor did their Shoes wear out.—*Deut. xxix. 5.*

43. Q. *What were the Laws which GOD gave the Israelites, when he chose them for his own People?*

A.

A. Some general Laws that related to their Behaviour as *Men*; some special Rules, relating to their Religion as a *Church*; and others about their government as a *Nation*.*.

44. *Q.* What were the general Laws, which related to their Behaviour as *Men*?

A. Those Laws which are commonly called *Moral*, and which belong to all Mankind. These are chiefly contained in the ten Commandments. — *Exod. xx.*

45. *Q.* In what Manner was this *Moral Law*, or *Ten Commandments*, given them?

A. GOD first spoke it to them from Mount *Sinai*, with Thunder and Lightning; and then wrote it for them, in two Tables of Stone. — *Exod. xix. 16. 18. xx. 1. 18. & xxiv. 12. Deut. x. 1. — 5.*

46. *Q.* What were the special Laws which GOD gave them, relating to their Religion as a *Church*?

A. Many Rules about their Worship of GOD, their Priest and Sacrifices, about sprinkling of Blood and washing with Water, about holy Times and holy Places.

47. *Q.* What was the chief Design of these Ceremonies?

A. Partly to keep them from the Idolatry and evil Customs of other Nations, and partly to figure out the Blessings of CHRIST and the Gospel. — *Lev. xviii. 3. 4. 5. Col. ii. 16. 17. Heb. ix. 1. — 14.*

48. *Q.* What were their peculiar Laws, considered as a *Nation*?

A. Such as related to their Peace and Wars, to their Houses and Lands, to their Wives and Servants, to their Life and Limbs.

49. *Q.* Why did GOD himself give them such particular Rules, about these common Things?

* The Laws of the *Jews*, which relate to their Behaviour as *Men*, to their Religion as a *Church*, and to their Government as a *Nation*, are all intermingled in such a manner, that it is hard to say under which Head some of them must be ranked. Even in the Ten Commands, which are usually called the *Moral Law*, there is something ceremonial, and peculiar to the *Jews*: And indeed they are all properly but one Body of Laws, given to that People, whom God chose for his own: Yet, for Distinction's sake, they may be distributed into three Kinds, as in this Catechism.

A.

A. To distinguish them from all other Nations, as GOD's own People; and to shew that he was their King, as well as their GOD. — *Lev. xx. 22. — 26. & xxiv. 22. 1 Sam. xii. 12.*

50. *Q. Were the People of Israel obedient to GOD, in their Travels through the Wilderness?*

A. No: They sinned grievously against him; and they were often punished by the Hand of GOD: But he would not utterly destroy them. — *Pf. cvi. 13. — 45.*

51. *Q. Who brought them into the Land of Canaan, after their forty Years wandering in the Wilderness?*

A. Moses being dead, Joshua (whose Name is the same with Jesus) brought them into the promised Land. — *Josh. i. 5. 6. 11. Acts vii. 45.*

52. *Q. Did the Israelites behave themselves better when they were come to Canaan?*

A. No: They frequently fell into Idolatry, and worshipped the false Gods of the Nations round about them. — *Judges ii. 11. 12.*

53. *Q. In what Manner did GOD shew his Displeasure for this Sin?*

A. He gave them up sometimes into the Hands of their Enemies, who plundered them, and made Slaves of them. — *Judges ii. 14.*

54. *Q. How did GOD deliver them from the Hands of their Enemies?*

A. When they cried to the LORD, he raised up Judges, who subdued their Enemies, and delivered the People. — *Judges ii. 18. & iii. 9. 15.*

55. *Q. What were the Names of some of the chief of these Judges?*

A. Gideon, and Jephthah, Samson, Eli, and Samuel.

56. *Q. Who governed the People of Israel after the Judges?*

A. They desired a King like other Nations; and GOD bid Samuel anoint Saul to be the first of their Kings. — *1 Sam. viii. ix. & x.*

57. *Q. How did Saul behave himself?*

A. He governed well for a little Time; but afterwards he

he rebelled against GOD, and GOD removed him. — *Acts* xiii. 21. 22.

58. Q. *What became of Saul at last?*

A. Being forsaken of GOD, and being wounded in Battle by the *Philistines*, he fell on his own Sword, and died. — *1 Sam.* xxviii. 6. & xxxi. 3. 4.

59. Q. *Who was the second King of Israel?*

A. *David*, who was raised to the Kingdom, from keeping of Sheep. — *1 Sam.* xvi. 11. 13. *Pf.* lxxviii. 70. 71.

60. Q. *What was David's Character?*

A. He was a Prophet, and a Man after GOD's own Heart, who delivered *Israel* from their Enemies, and ruled them well. — *1 Sam.* xiii. 14. *Acts* ii. 30. & xiii. 22.

61. Q. *But was not David guilty of some great Sins?*

A. Yes; and GOD punished him for them, in the great Troubles he met with in his Family. — *2 Sam.* xii. 10.

62. Q. *Who was the third King of Israel?*

A. *Solomon*, the Son of *David*, who was the wisest of Men. — *1 Kings* iv. 29. — 31.

63. Q. *What did Solomon do for GOD, and for the People?*

A. He built a very glorious Temple, for the worship of GOD, at *Jerusalem*; and he raised the Nation of *Israel* to their highest Glory. — *1 Kings* vi. 1. 2. &c. iv. 20. 21. 25. & x. 27.

64. Q. *What became of the People of Israel, in following Ages?*

A. They were divided into two Kingdoms; which were called the Kingdom of *Judah*, and the Kingdom of *Israel*. — *1 Kings* xii. 15. — 20.

65. Q. *How did they behave themselves toward GOD, after this Division?*

A. Most of their Kings, as well as the People, provoked GOD, by their Idols, and their great Wickedness. — *2 Kings* xvii. 7. 8.

66. Q. *How did GOD punish them for these Crimes?*

A. When they would not hearken to the Prophets; which

which GOD sent among them, they were carried away captive by their Enemies, into the Land of *Affyria*. — 2 *Kings* xvii. 6. 13. 18. 19. 20. & xxv. 8. — 11. 2 *Chron.* xxxvi. 14. — 21.

67. Q. *Did they never return again to their own Land?*

A. Yes: After seventy Years Captivity, the Tribe of *Judah* returned, with many of *Benjamin* and *Levi*; and they were all called *Jews*. — *Ezra* i. 5. *Neh.* i. 2.

68. Q. *What did they do at their Return?*

A. They built the City of *Jerusalem* and the Temple again, and they set up the Worship of the true GOD. — *Ezra* v. 2. & vii. 6. 25. *Neh.* ii. 17.

69. Q. *Did they continue afterward to obey GOD, and dwell in their own Land?*

A. Though they were guilty of many Sins, yet they never fell to the Worship of Idols again: (*Rom.* ii. 22.) Nor were they ever wholly driven again out of their own Land, till after the Coming of the *Messiah*, the Saviour.

The History of the New Testament.

1. Q. **W**HO is the *Messiah*, the Saviour of Mankind? *

A. JESUS CHRIST, the SON of GOD, who was sent down from Heaven, to save Sinners. — *Matth.* xvi. 16. 1 *John* iv. 14.

2. Q. *How did he come into the World?*

A. GOD prepared a Body for him, and he took Flesh and Blood, and was born of a Woman. — *Heb.* ii. 14. & x. 5. *Gal.* iv. 4.

3. Q. *What Notices were given of the Coming of CHRIST the Saviour?*

A. Many Promises had been given of him in former Ages, by the Prophets, and more lately, by an Angel. — *Luke* i. 35. 70.

* As the historical Part of the Old Testament begins with this Question, *Who is the Maker of the World?* so the historical Part of the New Testament may properly begin, *Who is the Saviour?*

4. Q.

4. Q. *What did the Prophets foretell concerning the Coming of CHRIST?*

A. Among many other Things, they declared, that a Saviour should be born of the Stock of *Abraham*, of the House of *David*, and in the Town of *Bethlehem*. — *Gen. xii. 3. Gal. iii. 8. 16. Is. ii. 1. 2 Sam. vii. 12. 13. Jer. xxiii. 5. 6. Acts xiii. 22. 23. Mic. v. 2. Matth. ii. 5. 6.*

5. Q. *How did an Angel give notice of his Coming?*

A. The Angel *Gabriel* foretold the Birth of *John the Baptist*, to prepare the Way for CHRIST; and he told the Mother of *Jesus*, that she should bring forth the SON of GOD. — *Luke i. 17. 19. 35. 76.*

6. Q. *Who was the Mother of CHRIST?*

A. *Mary*, a Virgin of the House of *David*. — *Luke i. 27. 31. 32.*

7. Q. *Who was the supposed Father of CHRIST?*

A. *Joseph*, the Carpenter, was supposed to be his Father; because he married his Mother *Mary*. — *Luke iii. 23. Matth. i. 20. 24. & xiii. 55.*

8. Q. *What further Witness was given to CHRIST in his Infancy?*

A. By Angels, from Heaven; by wise Men, from the East; and by *Simeon* in the Temple.

9. Q. *How did Angels bear Witness to him?*

A. They sung Praise to GOD in the Air, at his Birth, and told the Shepherds that they should find the Child *JESUS* in a Manger, at *Bethlehem*. — *Luke ii. 8. — 16.*

10. Q. *What Witness did the wise Men of the East bear to JESUS?*

A. They saw a strange Star in the East, which led them to the House where the Infant lay; and they came, and worshipped him. — *Matth. ii. 1. 2. 9. 11.*

11. Q. *What Honour did Simeon do him in the Temple?*

A. He was an old Man, yet GOD assured him that he should see the Saviour before he died; and he took *JESUS* in his Arms, and acknowledged him to be the Saviour. — *Luke ii. 26. — 30.*

12. Q. *What is written concerning the Childhood of CHRIST?*

A. At twelve Years old, he was found talking with the Doctors in the Temple; but he went home at his Mother's Call, and was subject to his Parents. — *Luke ii. 42. 46. 51.*

13. Q. *When did CHRIST begin his public Ministry?*

A. At thirty Years of Age, he came forth, and was baptized by *John*, who was sent from *GOD*, to preach, and to baptize with Water. — *Luke iii. 16. 21. 23.*

14. Q. *What was the Doctrine which John the Baptist preached?*

A. He reprov'd Sinners; he preached Repentance, and the Forgiveness of Sins; and he directed his Disciples to *JESUS*, as the Saviour — *Mark i. 4. 7. 8. John i. 29. Acts xix. 4.*

15. Q. *What became of John the Baptist at last?*

A. He was beheaded by *Herod*, at the wicked Request of his Niece, when she had pleased him with her fine Dancing. — *Mark vi. 17. — 28.*

16. Q. *What Honour was done to CHRIST at his Baptism?*

A. The Spirit of *GOD*, like a Dove, descended upon him; and a Voice came from Heaven, saying, *This is my beloved Son, in whom I am well pleased.* — *Matth. iii. 17. Luke iii. 22.*

17. Q. *What became of CHRIST immediately after his Baptism?*

A. He was forty Days in the Wilderness, where he endured the Temptations of the Devil, and overcame the Tempter. — *Matth. iv. 1. — 11.*

18. Q. *What were the chief Parts of the Ministry of CHRIST in his Life?*

A. These five, viz.

1. He fulfilled the whole Law; and gave us a perfect Example of Piety toward *GOD*, and Goodness to Men.

2. He preached to the People his divine Doctrine, which he brought from Heaven.

3. He

3. He wrought Miracles, to prove that he was sent from GOD.

4. He chose out his Apostles; and trained them up for their public Service.

5. He appointed two lasting Ordinances in his Church.

19. Q. *Wherein did he give an Example of Piety toward GOD?*

A. In his constant Obedience to GOD his FATHER, in all Things; in his Zeal for GOD's Honour among Men; and in his frequent Converse with GOD, in Prayer. — *John viii. 28. 29. 49. John ii. 17. Mark i.*

35. *Luke vi. 12. John xvii.*

20. Q. *Wherein did he shew a Pattern of Goodness toward Men?*

A. He went about doing Good to the Bodies and Souls of Men; he was full of Compassion to the Miserable; he took Children in his Arms, and blessed them. — *Matth. iv. 23. Acts x. 38. Mark x. 13. — 16.*

21. Q. *What were the chief Subjects of CHRIST's preaching to the People?*

A. These six Things.

1. He explained the Law of GOD to the People, and shewed them that it required Holiness in their Thoughts, as well as in their Words and Actions. — *Matth. v. vi. & vii.*

2. He reprov'd and condemn'd many for their sinful and foolish Traditions; and taught them, that GOD did not regard Ceremonies; so much as the great Duties of Love to GOD, and Love to Men. — *Matth. xxii. 36. — 40. & xxiii. 4. 16. 18. 23. 24. 25.*

3. He preached the Gospel of Pardon of Sin, and eternal Life in Heaven, to them that repent, and believe in him. — *Matth. iv. 17. John iii. 16. 17.*

4. He threatened the eternal Punishment of Hell, to all wilful and obstinate Sinners, particularly to Hypocrites and Unbelievers. — *Matth. xiii. 41. 42. & xxiii. 28. 29. 33. John iii. 18. 36. & viii. 24.*

5. He sometimes declared and maintained his own Commission, that he was sent from GOD, to be the Saviour of Men. — *John v. 19. — 41.*

6. He foretold the Destruction of the Jews, and his own second Coming in Glory, to raise the Dead, and to judge the World.— *Matth.* xxiv. 15. &c. xxv. 31. &c. *John* v. 27. 28. 29.

22. Q. *What were the chief Miracles that he wrought, to prove he was sent from GOD?*

A. Such as these:

1. He fed many thousand Persons twice, with a very few Loaves and Fishes.— *Matth.* xiv. & xv.

2. He gave Sight to the Blind, and Hearing to the Deaf; he made the Dumb to speak, the Lame to walk, and healed all Manner of Diseases, by a Word.— *Matth.* iv. 23. & xi. 5.

3. He commanded evil Spirits to depart out of the Bodies of many, whom they had possessed.— *Mark* i. 27.

4. He raised several Persons from the Dead, and one (namely *Lazarus*) out of the Grave.— *Mark* v. *Luke* vii. *John* xi.

23. Q. *How did he train up his Apostles for their public Service?*

A. These four Ways.

1. He explained to them, in private, what he taught the People, by Parables and Similitudes, in public.— *Mark* iv. 34.

2. He told them more plainly, that he was the MESSIAH, the Saviour of the World; and that he should die as a Ransom for Sinners, and rise again the third Day.— *Matth.* xvi. 16.—22. & xx. 28.

3. He prayed with them often; and taught them to pray, first without his Name, and then in his Name.— *Luke* xi. 1. 2. *John* xvi. 23. 24.

4. He promised them to send the Spirit of GOD, after his Departure, to fit them for their public Service.— *Luke* xxiv. 49. *John* xv. 26. & xvi. 7.

24. Q. *What were the two Ordinances which CHRIST appointed in his Church?*

A. He appointed Baptism, and the LORD's Supper, to continue to the End of the World.— *Matth.* xxviii. 19. 20. *1 Cor.* xi. 24. 26.

25. Q. *Thus we have heard how JESUS lived; let us hear now, In what manner did he die?*

A. He was meek, and patient, and resigned to the Will of GOD, in suffering and dying.— *John xviii. 11. Matth. xxvi. 39.*

26. Q. *What were his sharpest Sufferings?*

A. The Anguish which he endured in his Soul, in the Garden, just before his Death, which made him sweat Drops of Blood.— *Mark xiv. 33. 34. Luke xxii. 44.*

27. Q. *What kind of Death did he die?*

A. He was crucified; that is, his Hands and Feet were nailed to a wooden Cross, and there he hung till he died in extreme Pain.— *Mark xv. 24. John xx. 25.*

28. Q. *When JESUS CHRIST had honoured GOD so much in his Life, how came he to die so shameful and painful a Death?*

A. He was appointed of GOD to be a Sacrifice, to take away the Sins of Men, who had deserved to die.— *Acts ii. 23. 2 Cor. v. 21. Heb. ix. 26.*

29. Q. *But what Reason had Men to kill him?*

A. No just Reason at all; but the Teachers and the Rulers of the Jews hated his Doctrine and Reproofs, and were much enraged to see the People follow him.— *Matth. xxi. 45. 46. Mark xv. 10.*

30. Q. *How did they lay Hold of JESUS?*

A. They bribed Judas, one of his Apostles, to betray him into the Hands of their Officers; and he led them to his Master by Night, and shewed which was he, by kissing him.— *Matth. xxvi. 14. 15. 47. 49.*

31. Q. *Did none of the Disciples defend their Lord and Master?*

A. Peter at first defended him with the Sword; but afterwards his Courage failed him, so far as to deny that he knew him.— *John xviii. 10. 25. 27. Matth. xxvi. 72.*

32. Q. *Did Peter continue in this Sin, or did he repent?*

A. JESUS cast his Eye upon him, and he repented, and wept bitterly.— *Luke xxii. 61. 62.*

33. Q. *Who condemned CHRIST to die?*

A. Caiaphas, the High Priest, condemned him as worthy

thy of Death; and *Pontius Pilate*, the *Roman* Governor, at the Desire of the *Jews*, gave him up to be nailed to the Cross.—*Matth.* xxvi. 57. 65. 66. & xxvii. 24.—26.

34. Q. *Was he crucified immediately, or did he suffer other Injuries before his Death?*

A. He was mocked; he was spit upon; he was crowned with Thorns; he was scourged, and wickedly abused.—*Matth.* xxvii. 29.—31.

35. Q. *In what Company was he crucified?*

A. He was crucified in a most shameful Manner, between two Thieves; as if he had been the chief of Sinners.—*Luke* xxiii. 33.

36. Q. *What Miracles attended his Death?*

A. The Sun was darkened, at Noon, for three Hours together; there was an Earthquake, which opened many Graves; and the Vail of the Temple was rent in two Pieces.—*Mark* xv. 33. *Matth.* xxvii. 50.—54.

37. Q. *Who took Care of his Burial?*

A. *Joseph of Arimathea*, a rich Man, and one of his Disciples, buried him in his own new Tomb: And *Pilate* and the *Jews* set a Guard of Soldiers about it.—*Matth.* xxvii. 57.—66.

38. Q. *When did he rise from the Dead?*

A. On the first Day of the Week; after he had lain three Days in the Grave, *i. e.* Part of three Days.—*Matth.* xxviii. 1.—6.

39. Q. *To whom did he appear, after his rising again?*

A. He appeared many Times to his Disciples: He ate and drank, and talked with them; and gave them most certain Proofs of his Resurrection.—*Acts* i. 3. & x. 41.

40. Q. *How long did he tarry on Earth, after his rising from the Dead?*

A. He tarried forty Days, conversing with his Apostles, and instructing them further in the Gospel, and the Doctrines and Rules of his Kingdom.—*Acts* i. 3.

41. Q. *How did he go up to Heaven?*

A. When he had given his Apostles their Commission, to preach the Gospel to all Nations, and blessed them, they saw

saw him carried up to Heaven, in a bright Cloud.—*Mark xvi. 15.—19. Acts i. 9.*

42. Q. *What did the Disciples do, when their Lord had left them?*

A. They returned to *Jerusalem*, and waited for the Spirit of GOD to come upon them, according to the Promise of CHRIST.—*Acts i. 4. 12. 14.*

43. Q. *What was the first thing they did towards their public Work?*

A. They chose *Matthias*, by Prayer, and by Lot, to be an Apostle in the Room of *Judas the Traitor*.—*Acts i. 23.—26.*

44. Q. *What became of Judas?*

A. When he saw that CHRIST was condemned, he went and hanged himself, and falling down, his Bowels gushed out.—*Matth. xxvii. 3. 5. Acts i. 18.*

45. Q. *When did the Spirit of GOD come upon the Apostles and other Disciples?*

A. At the Feast of *Pentecost*, which was about ten Days after CHRIST went to Heaven.—*Acts ii. 1. &c.*

46. Q. *In what Manner did the Spirit of GOD come upon them?*

A. A Noise, like a rushing Wind, filled the House where they were met; and cloven Tongues of Fire sat upon them.—*Acts ii. 2. 3.*

47. Q. *What was the first remarkable Effect of the Spirit of GOD coming upon them?*

A. Each of them was enabled to preach the Gospel, in strange Languages.—*Acts ii. 4. 5. 6.*

48. Q. *What was the Doctrine they preached?*

A. That JESUS, who was crucified, was the *Messiah*, i. e. the *Christ*, the SON of GOD, and the SAVIOUR of Men; and that Sinners, who repent, and believe in his Name, should be saved.—*Acts ii. 36. 38. iii. 19. & iv. 10. 12.*

49. Q. *What Success had their Preaching?*

A. Three thousand were converted and baptized in one Day, and five Thousand in another.—*Acts ii. 41. iv. 4. & v. 14.*

50. Q.

50. Q. *What Miracles did they work, to confirm their Doctrine?*

A. Some that were Cripples, had the Use of their Limbs given them: Multitudes of Sick were healed by them: Some Persons were struck dead; and others raised to Life.

— *Acts* iii. 2. 7. v. 1. — *II.* 15. 16. & ix. 40.

51. Q. *Had not other Believers in CHRIST Power of working Miracles also?*

A. Yes; JESUS CHRIST communicated very great Gifts and Powers to them, by laying on of the Hands of the Apostles. — *Mark* xvi. 17. 18. *Acts* vi. 6. 8. & viii. 14. — 18.

52. Q. *Were not the Apostles greatly persecuted?*

A. Yes; they were put in Prison, by the High Priest: They were beaten, by Order of the Council: *James*, the Brother of *John*, was slain by *Herod*: And *Peter* was put in Prison, in Order to be put to Death. — *Acts* v. 18. 40. & xii. 2. 3. 4. 11.

53. Q. *Did GOD give them any miraculous Deliverances?*

A. Several Times when the Apostles were imprisoned, they were released by Angels. — *Acts* v. 18. 19. xii. 7. & xvi. 25. 26.

54. Q. *Who was one of the chief Persecutors of the Christians at this Time?*

A. *Saul*, a young Man, a zealous Pharisee, who was afterwards called *Paul*. — *Acts* vii. 58. viii. 1. 2. & xiii. 9.

55. Q. *Did he live and die a Persecutor?*

A. No; he was struck down to the Ground, by a Blaze of Light, as he was going to *Damascus*, to imprison the Christians; and JESUS CHRIST called him, with a Voice from Heaven. — *Acts* ix. 1. — 8.

56. Q. *What is afterwards related of him?*

A. That he became a zealous Preacher of the Gospel: He was made the Apostle of the *Gentiles*, and spent his Days in travelling, to convert the Heathen Nations. — *Acts* ix. 20. — 22. *Gal.* ii. 7. 8. *Rom.* xv. 16. — 21.

57. Q. *What became of Paul at last?*

A. After he had done more Service for CHRIST, by Preaching

Preaching and Writing, than the other Apostles, and endured more Sufferings in his Life, he was put to Death, at Rome, as a Martyr for CHRIST.—2 Cor. xi. 23.—27. 2 Tim. iv. 6.

58. Q. *Is there any further Account given of Peter?*

A. When he had laid out his Life in preaching the Gospel, and had writ Letters to the Christians, he was crucified, in his old Age, as CHRIST foretold him.—John xxi. 18. 19. 2 Pet. i. 14.

59. Q. *What is recorded concerning John the Apostle?*

A. After many Labours in the Ministry, he was banished to the Isle of Patmos; where JESUS CHRIST appeared to him in Visions, and instructed him, by his Angel, to write the Book of the Revelations.—Rev. i. 1. 2. 9.

60. Q. *What became of the other Apostles?*

A. Ancient Histories give us some uncertain Account of their Travels, and their Sufferings: But there is very little written in Scripture concerning them.

EXAMPLES of PRAYER.

Composed for Children and Youth.

The Child's daily Morning Prayer.

Great and gracious God, who hast created all Things by thy Power, and governeest all Things by thy Wisdom, thou art the Author of all our Blessings by Day and Night: | I [*we*] * give thanks to thy Majesty, that thou hast

* It is proper that a Child be taught both the Prayers and Graces at first, in the Manner that should be used by one alone. But as there may be several Children in a Family, and Parents may incline to cause one of the eldest sometimes say Prayers, or Grace at Meals, while the rest join in Silence; therefore the Words which should be varied in that Case are here printed in *Italian* Letters, within Crochets, and those which should be omitted instead of them, are divided from the rest by a Line. Besides the Decency of such a Practice, and acquiring

hast given | me [*us*] Rest the Night past, and that | I am [*we are*] brought safe to see another Morning.

Preserve | me [*us*] this Day, O Lord, from every Thing that may do | me [*us*] Hurt : And wheresoever | I am [*we are*], let | me [*us*] remember the great God sees | me [*us*]; that | I [*we*] may not dare to sin against him.

| I [*we*] praise thee, that | I [*we*] have Parents * and Friends to provide Food and Cloathing for | me [*us*], and every Thing else that | I [*we*] want : Do them good, | I [*we*] beseech thee, both here and hereafter ; and give | me [*us*] Grace daily to learn what they teach | me [*us*], and willingly to do what they command | me [*us*]; that | I [*we*] may please them in all Things, and live as becomes thy Children.

| I [*we*] would praise thee also, O God, that thou hast given us so good a King in this Nation. Bless him, and his Royal Family, with all proper Blessings ; and keep us all in Peace.

| I [*we*] deserve no good Thing from thee, because | I [*we*] offend thee so often ; but | I [*we*] desire to be sorry for | my [*our*] Sins, and | I [*we*] pray and hope thou wilt spare | me [*us*], and shew | me [*us*] thy Love, because thou art a God of Mercy, and because *Jesus Christ*, thy Son, died upon the Cross, to save such Children as | I am [*we are*] from the Pains of Hell.

Now he is gone to Heaven, to plead with God for them, and to bless them ; grant, O Lord, that | I [*we*] may see his Face there hereafter, and sing his Praises.

To thee, O Father, to thy Son, and thy Holy Spirit, | I [*we*] desire to pay all Honour and Obedience, now and evermore. *Amen.*

quiring a Habit of speaking occasionally before others with Presence of Mind, with some other Advantages that may occur to those who are well acquainted with Children, they may likewise be gradually taught, by this Method, to know what Words are proper to be used, when only one, or more than one are concerned in what is spoken.

* Here, and in all other Places where Parents and Kindred are mentioned, it is necessary that Children be taught to name only such Kindred as they have living.

The Child's daily Evening Prayer.

O Lord, our heavenly Father, thou hast made the Night for us to take our Rest: | I [we] pray thee look down upon | me [us] while | I [we] sleep; for if thou take care of | me [us], | I [we] need be afraid of nothing.

Accept the Thanks of | a Child [Children], for all the good Things | I [we] have this Day received; and as | I [we] lie down in Peace this Evening, so let | me [us] awake, and rise again in Peace in the Morning, to serve thee.

Thou seest and hearest every Thing that | I [we] have said or done all this Day: O pardon every one of | my [our] Faults, and be not angry with | me [us]; for thy Son, *Jesus Christ*, hath suffered Death for our Sins; and | I [we] desire to trust in him, to save | me [us] from thy Anger.

Let | me [us] learn to know thee while | I am a Child [we are Children], and begin to fear thee and love thee, and to do thy Will with Delight. And | I [we] humbly ask, that thy Holy Spirit may instruct and assist | me [us] in all Things needful for | me [us] to know and to do.

Help | me [us] to honour | my [our] Father and | my [our] Mother, to obey all | my [our] Teachers and Governors, to love | my [our] Brothers and Sisters, | my [our] Friends and Neighbours, as | I [we] would have them love | me [us]. Let | me [us] not be | an Enemy [Enemies] to any Person whatsoever; and suffer not others to be Enemies to | me [us].

| I [we] intreat thee, O Lord, for Christ's sake, give | me [us] every Thing that is best both for | my Soul and Body [our Souls and Bodies]; for thou art wise and gracious, and able to do better Things for | me [us] than | I am [we are] able to ask.

And when | I [we] have served thee to | my [our] utmost in this World, then take | my Soul [our Souls] to live with thee in Heaven, where | I [we] shall serve thee.

thee far better than | I [*we*] can do on Earth, and give thee Glory for ever and ever. *Amen.*

The Child's or Youth's Prayer for the Lord's Day Morning.

[To be used just after the other Morning Prayer.]

O God of Power and Grace, who raisedst thy Son *Jesus* from the Dead the first Day of the Week, | I [*we*] pray thee raise | my [*our*] Thoughts this Day up to Heaven, where *Jesus Christ* is.

Thou hast taught | me [*us*] to call it the Lord's Day; O may | I [*we*] serve | my [*our*] Lord *Jesus* much on his own Day, and get more Knowledge of him continually. Let | me [*us*] know him, as the Son of God, and the Son of Man, whose Name is *Emmanuel*, or God with us, who redeemed Sinners with the Price of his own Blood.

Let | me [*us*] love to hear and to read of God and Christ, and the Things of Heaven: Make | me [*us*] delight in thy Worship, and learn what | I [*we*] must believe, and what | I [*we*] must do to be saved from Hell.

Whether | I am [*we are*] at Church or at Home, let | me [*us*] lay aside both Work and Play, from Morning to Night, that | I [*we*] may honour thee in the best Manner | I am [*we are*] able; and if | I [*we*] should die while | I am a Child [*we are Children*], send thy blessed Angels, to carry | me [*us*] up to the holy and happy Children in Heaven, for the Sake of *Jesus Christ* thy best beloved Son. *Amen.*

The Child's or Youth's Prayer for the Lord's Day Evening.

[To be used just after the other Evening Prayer.]

MOST holy, and most merciful God, who hast given us this Day, chiefly to hear thy Word, to pray to thee, and to praise thee;

| I [*we*] thank thee, that | I [*we*] have Friends to teach | me [*us*] the Knowledge of God the Father, and of his only Son *Jesus Christ* our Saviour; and that thou
givest

Examples of Graces, Proverbs, &c. 53

givest us thy holy Scriptures, and sendest thy Ministers to shew us the Way to Heaven.

Remember not against | me [*us*], O Lord, the Transgressions of this Day; but make | me [*us*] remember some of the good Things | I [*we*] have heard or read at home or abroad, that | I [*we*] may hate every Sin, and be more careful to perform thy Commands.

Let | me [*us*] hope in thy Mercy, through the Merits of *Jesus Christ* thy Son, in this World; and sing thy Praises, among thy Saints and holy Angels, in the World to come. *Amen.*

The Child's Grace before Meat.

| I [*We*] beseech thee, O Lord, that the Food which thou providest for | me [*us*] may strengthen | me [*us*] to perform | my [*our*] daily Duties; and as thou preservest | my Life [*our Lives*], let | it [*them*] be spent in thy Fear, for the Sake of thy Son our blessed Saviour. *Amen.*

The Child's Grace after Meat.

M Ake | me [*us*] truly thankful, O Lord, for | my [*our*] daily Bread, and for all other Mercies which | I [*we*] receive. And help | me [*us*] to love and serve thee the Giver of all Good, for *Jesus Christ's* Sake. *Amen.*

A Collection of PROVERBS, RIDDLES, AMUSING QUESTIONS, FABLES, DIALOGUES, &c. for Children.

P R O V E R B S.

A Friend in Need is a Friend indeed.
A Friend's Frown is better than a Fool's Smile.
A Lie stands upon one Leg, Truth upon two.
A wise Head makes a close Mouth.
Better suffer a great Evil, than do a small one.
Be reasonable, and you'll be happy.

Command

Command foolishly, and you shall be obeyed accordingly.

Diseases are the Interest of sinful Pleasures.

Fly the Pleasure that will bite To-morrow.

Fair Words butter no Parsnips.

Fat Paunches make lean Pates.

He that will be his own Master, has often a Fool for his Scholar.

He that lives on Hope, may die of Disappointment.

He that's angry without a Cause, must be pleased without Amends.

He that lies down with Dogs, must rise up with Fleas.

He that makes himself a Sheep, shall be eaten by the Wolf.

He that handles Thorns, shall prick his Fingers.

He that flags in the Valley, will never get over the Hill.

He that will thrive, must rise at Five.

He that has thriven, may lie till Seven.

If all Fools wore white Caps, we should look like a Flock of Geese.

If the best Man's Faults were written on his Forehead, it would make him pull his Hat over his Eyes.

If you cannot bite, never shew your Teeth.

If you make not much of Threepence, you will never be worth a Groat.

If Things could be done twice, all would be wise.

If Youth knew what Age would crave, it would both get and save.

Industry is Fortune's right Hand, and Frugality her left.

Let not your Tongue cut your Throat.

Name not a Rope to him whose Father was hanged.

Of little Meddling comes great Ease.

Patience is a Plaister for all Sores.

Rather go to bed supperless, than rise in Debt.

Search others for Virtues, yourself for Vices.

Scald not your Lips with another Man's Pottage.

Since you are not sure of an Hour, throw not away a Minute.

Tell me with whom you go, and I'll tell you what you do.

The Dog that licks Ashes, trust not with Meal.

To forget a Wrong is the best Revenge.
 When the Fox preaches, let the Geese beware.
 Where Pride goes before, Shame follows after.
 Where Vice is, Vengeance comes.
 Wink at small Faults, for you have great ones.
 Wit once bought is worth twice taught.
 Wit is dangerous, unless a wise Man hath the keeping
 of it.

R I D D L E S.

I.

ONE Father had twelve Sons, these each a Race
 Of thirty Daughters with a double Face ;
 Their Looks are black and white successively ;
 They all immortal are, and yet all die.

II.

I reach all Things near me, and far off to boot,
 Without stretching a Finger or stirring a Foot ;
 I take them all in too, (to add to your Wonder),
 Tho' many, and various, and large, and asunder ;
 Without jostling or crowding, they pass, Side by Side,
 Thro' a wonderful Wicket not half an Inch wide.

III.

My Friend and I from Home did part,
 He had some Yards of me the Start :
 We ran a hundred Miles or more,
 And he still kept that Space before ;
 Nor more, nor less, we all agree,
 Tho' he run twice as fast as me.
 Tell me then how it came to pass,
 That I no farther beaten was.

IV.

Eyes I have, and yet I've none ;
 I have Joints, yet have no Bone;

I have a Face, but not a Feature,
 Yet resemble every Creature;
 I am tall, and yet am low;
 I am quick, and yet am slow;
 I'm, in short, just what you please,
 Yet am not any one of these.
 He who guesses what I am,
 Needs be no very cunning Man.

V.

What is that, which hath been To-morrow, and will
 be Yesterday?

S O L U T I O N.

- I. The Year.
- II. The Eye.
- III. The Fore-wheels and Hind-wheels of a Coach.
- IV. The Reflexion in a Looking-glass.
- V. To-day.

AMUSING QUESTIONS.

I.

A Man had a Fox, a Goose, and a Peck of Oats, which
 he was to carry over a River one at a Time. How
 must he contrive to carry them, so as that the Fox shall
 not be left alone to kill the Goose, nor the Goose to eat
 the Oats?

II.

A Boy went to an Alehouse for eight Quarts of Beer,
 in an eight Quart Pot; coming back, he met another Boy
 that was going for eight Quarts more, and had only a five
 Quart Pot and a three Quart Pot to put it in: But as there
 was no more Beer at the Alehouse, the two Boys agreed
 to divide the Liquor between them; and having no more
 Vessels than the eight, the five, and the three Quart, they
 were

were puzzled how to do it equally; so, pray, try if you can direct them.

III.

A Man, his Wife, and three Children, came to a River-side, and found a Boat that could carry only one hundred Weight. The Man weighed one hundred, his Wife one hundred, and the three Children all together one hundred. How did they contrive to get over the River in that Boat?

IV.

As I went to St Ives,
I met seven Wives,
Every Wife had seven Sacks,
Every Sack had seven Cats,
Every Cat had seven Kits.
Kits, Cats, Sacks and Wives,
How many were going to St Ives?

V.

A Lady being asked how old she was, said, I have nine Children, and there were three Years between the birth of each: The eldest was born when I was nineteen Years old, and the youngest is now exactly the same age. How old was the Lady?

VI.

A Gentleman did buy a Chaise,
A Horse, and Harness too;
They cost the Sum of threescore Pounds;
Upon my Word 'tis true:
The Harness came to half the Horse,
The Horse to twice the Chaise;
And if you find the Price of them,
Take them, and go your Ways.

VII.

A poor Woman carrying some Eggs to Market, met with

a rude Fellow, who broke them all. He told her, he would pay for them, provided she could tell him how many there were. She answered, that she could not tell; but she remembered, that when she told them in by two at a time, there was one left; when by three at a time, there was one left; when by four, there was one left; but when by five there was none left. How many Eggs had she?

The Fable of the Huntsman and the young Hound.

EARLY in the Morning the Huntsman sounds his Horn, and calls together all his Hounds; he uncouples them, and leads them into the Field. They range the Plain, the Woods, and the Fields, through Bush and Brier, with great Industry, and profound Silence. But *Ringwood*, a young, pert, ignorant Puppy, fond of hearing himself yelp, opens, without any Reason, his babbling Throat. The rest of the Pack, who knew his Ignorance, regarded not his Note; but his Vanity and Folly made him still continue to perplex them with his Noise. At last the Huntsman, provoked at his persisting, corrected him with the Discipline of the Whip very handsomely; telling him at the same Time, that if he had not suffered the Forwardness of his Tongue to betray the Foolishness of his Nose, his Ignorance might have been concealed.

M O R A L.

You are taught by this Fable how much it behoves and becomes Boys and young People to be silent in Company. Ringwood should have listened to the Opinion of the old Hounds, and have followed them, instead of opening himself, and expecting them to follow him. It is your Business to hear, that you may learn Knowledge, and not by speaking betray your Ignorance. But I would not have this Silence extended so far, as to hinder you from modestly asking any Question that may tend to your Instruction or Information, but only to prevent your talking at random upon Subjects which you do not well understand. For it cannot be supposed, that

that in very early Youth you should understand many Subjects so well, as to speak properly upon them.

D I A L O G U E S.

DIALOGUE I.

Shewing how a little Boy shall make every body love him.

A. **W**Hat is the Reason that every body is fond of Master L——?

B. Because he is a good-natur'd Boy, and loves to oblige every body.

A. Now I fancy 'tis because he is a pretty Boy.

B. No, that can't be the Reason: There's Master F—— is as pretty a Boy as he; and yet no body loves him, because he is not so obliging.

A. I with every body would love me, as well as they love Master L——.

A. Why, so they will, to be sure, if you endeavour to be as obliging.

A. What shall I do to be so?

B. In the first place, you must never be peevish, nor out of Humour; but always chearful, and ready to speak when you are spoke to.

A. So I will; and what else must I do?

B. You must be willing to part with a Share of any Thing you have to your Play-fellows; and then they will always be ready to do the same to you.

A. But suppose they should not.

B. Why, then, they will have the Character of being covetous, ill-natur'd Boys; and you will have the Character of being a generous good-natur'd Boy.

A. That I should like very well. But what else must I do?

B. Why, there is another Thing that will be very agreeable, and make every body love and admire you, and that is good Manners.

A. What is good Manners?

B. It is to behave yourself prettily at all Times, especially among Strangers. And when you are spoke to, you must say, Yes, Sir; or, No, Sir: Yes, Madam; or, No, Madam. And if you ask for any Thing, you must say, Pray, Sir, give me such a Thing; or, Pray, Madam, give me such a Thing. But above all Things, never look silly and shame-faced; because People will think you are a Fool. And another Thing be sure you mind, and that is, when you come into a Room, or go out of it, to make the handsomest Bow you can.

A. Why, now I think of it, Master *L*—— does all these Things; and I suppose that's the Reason every body loves him.

B. To be sure it is.

A. Well, I am resolved to behave as handsomely as he, and then I hope I shall be as well beloved.

B. No doubt of it, my Dear.

*The Child that loves to please, will surely find
He'll grow in Time the Darling of Mankind.*

DIALOGUE II.

Shewing how a little Boy shall grow wiser than the rest of his School-fellows.

A. What is the usefulest Thing in the World?

B. Wisdom.

A. What is the pleasantest Thing in the World?

B. Wisdom.

A. What is Wisdom?

B. It is to do every Thing that is right, and to know every Thing that is worthy of being known.

A. Don't you wish to be wise then?

B. Yes; but how shall I do to grow wise?

A. You must ask Questions, read Books, and mind every Thing you hear.

B.

B. What Questions must I ask?

A. You must ask the Meaning of every Thing you don't understand, or any Thing you want to know; and you must mind in particular what you are taught at School.

B. I shall always be very glad to learn.

A. Let me hear then if you remember what I taught you the other Day.

B. If you please to ask me, I will answer as well as I can.

A. How is Time divided?

B. Into Years, Months, Weeks, Days, Hours, and Minutes.

A. How many Months are there in a Year?

B. Twelve.

A. What are their Names?

B. *January, February, March, April, May, June, July, August, September, October, November, December.*

A. Repeat the Verses which tell you how many Days there are in each Month.

B. *Thirty Days hath September,
April, June, and November;
February hath twenty-eight alone,
And all the rest have thirty-one.*

A. How many Days are there in a Week?

B. Seven.

A. What are their Names?

B. *Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.*

A. How many Hours are there in a Day?

B. Twenty-four.

A. How many Minutes in an Hour?

B. Sixty.

A. Right. Now tell me the Length of the Year.

B. According to the old Computation, established by *Julius Caesar*, it consists of three hundred and sixty-five Days, and six Hours.

A. What is the real Length of it?

B. Three hundred and sixty-five Days, five Hours, forty-eight Minutes, and fifty-seven Seconds.

A.

A. What is the Consequence of this Difference?

B. By the old Computation, the Beginning of each Year falls continually about eleven Minutes later than the former one did.

A. In what Time does that amount to a whole Day?

B. In about a hundred and thirty-one Years.

A. What becomes of the odd six Hours, according to the old Computation?

B. Every four Years they make a whole Day, which is then added to the Year in *February*.

A. How is the Year called which has that Day more than the rest?

B. *Leap Year*.

A. What becomes of the odd five Hours and near forty-nine Minutes, of which the Solar Year really consists above full Days?

B. According to the Computation settled by Pope *Gregory*, a Day is added every fourth Year, as by the old Computation, except that it is omitted at the End of every hundred Years, for three hundred successively; and is added, as usual, at the End of the fourth hundred.

A. Does the computed Year, by that Method, begin always at the same Time of the real Solar Year?

B. Not precisely: But it falls only one Hour and four Minutes behind in four hundred Years.

A. How far is the Beginning of the Year at present by the new Computation, before the Beginning of it by the old Computation?

B. Eleven Days.

A. How are these two Methods of computing the Year called?

B. The *Julian* or *Old Style*, and the *Gregorian* or *New Style*.

A. In what Countries is *New Style* used?

B. For some Time past in almost all the Christian Countries in *Europe*.

A. When did the Use of it begin in *Britain*, and the Dominions belonging to it?

B. In *September* of the Year *One Thousand seven Hundred*

dred and Fifty Two, when what would otherwise have been the *third Day* of that Month was reckoned to be the *fourteenth*.

A. Has the Year in *Britain*, ever since that Time, begun eleven Days sooner than it would have done according to *Old Style*?

B. Yes.

A. Has *New Style* been adopted by any other State in *Europe* since?

B. Yes; the Use of it took Place in *Sweden*, at the Beginning of the Year *One Thousand seven Hundred and Fifty Three*.

A. Very well. Tell me now how Numbers are made.

B. By Units, Tens, Hundreds, Thousands, and Millions.

A. What is an Unit?

B. It is One.

A. How many is Ten?

B. It is ten times One.

A. Let me hear you count Ten.

B. One, two, three, four, five, six, seven, eight, nine, ten.

A. How many is an Hundred?

B. Ten times Ten.

A. How many is a Thousand?

B. Ten Hundred.

A. How many is a Million?

B. Ten hundred Thousand.

A. Very Well. Now let me hear if you remember all the different sorts of Coins most commonly used in *Britain*.

B. There are Halfpence and Farthings in Copper; Crowns, Half-crowns, Shillings and Sixpences in Silver; Guineas and Half-Guineas in Gold.

A. What is the Value of each of them?

B. A Guinea is twenty-one Shillings, a Crown is five Shillings, a Shilling is twelve Pence, and a Penny is two Halfpence, or four Farthings.

A.

A. Right. Now tell me how you measure the Distance of one Place from another.

B. By Miles, Furlongs, Yards, Feet, and Inches.

A. How long is each of these Measures?

B. Three Barley-corns make one Inch, twelve Inches make one Foot, three Feet make a Yard, two hundred and twenty Yards make a Furlong, and eight Furlongs make a Mile.

A. Tell me next how you measure the Length of any Thing, as Cloth, Lace, or Ribands.

B. By Yards, Quarters, and Nails.

A. How long is each of these Measures?

B. Four Nails make a Quarter, and four Quarters make a Yard.

A. Well. Now tell me how you measure Oats, Barley, and other Kinds of Grain.

B. By Chalders, Bolls, Firlots, Pecks, and Lippies.

A. What do these Measures contain, in respect of each other?

B. Four Lippies make a Peck, four Pecks make a Firlot, four Firlots make a Boll, and sixteen Bolls make a Chalker.

A. How do you measure Beer, Ale, Water, and any Thing that is liquid?

B. By Hogheads, Gallons, Pints, Chopins, Mutchkins, and Gills.

A. How large is each of these Measures?

B. Four Gills make a Mutchkin, two Mutchkins make a Chopin, two Chopins make a Pint, eight Pints make a Gallon, and sixteen Gallons make a Hoghead.

A. Tell me now how you weigh Things, such as Iron, Lead, Lint, Butter, and Cheese.

B. Our Weights are too many and different to be understood and remembered by a Child; but such coarse Commodities as these are weighted by Stones, Pounds, Ounces, and Drams.

A. How heavy is each of these Weights?

B. Sixteen Drams make an Ounce, sixteen Ounces make a Pound, and sixteen Pounds make a Stone.

A.

A. You have remembered every Thing right: and if you go on to learn every Thing useful you hear, and remember every Thing you learn, you will soon be wiser than the rest of your School-fellows.

D I A L O G U E III.

Shewing how a little Boy shall become a great Man.

A. **D**O not you wish that you may be a great Man?

B. Yes.

A. What will you do that you may become one?

B. I will get a great deal of Money.

A. And do you think that Money will make you a great Man?

B. Yes, to be sure. Why, it will buy me a fine House, and fine Cloaths, and keep me a great many Servants; and is not that being a great Man?

A. No. A Man may have a great deal of Money; but if he is either so covetous that he dare not use it, or so foolish that he knows not how to spend it, he may be called a rich Man indeed, but he can never be thought a great one.

B. But may not a Man do what he pleases with his own Money?

A. Yes. But if he expects the Character of a wise Man, he must not spend it like a Fool.

B. That's true; but a fine House, and rich Cloaths, and many Servants, are not foolish Things; are they?

A. A Man may have all those Things, and yet not be a great Man.

B. How can that be?

A. If he takes Pride in nothing but fine Cloaths, he is a Coxcomb; or if his House or his Equipage is so large and expensive that he cannot afford to pay his Debts, whatever he may fancy himself, he is not a great Man, but a great Rascal.

B. What is a great Man, then?

A. He is one that deserves the Love and Respect of all Mankind.

B. And what must I do to become one?

A. You must in the first Place be a very good Boy; you must love your Book better than your Play, and keep Company with none but such Boys as do the same. You must take Pleasure in reading the Histories of great Men, and strive to imitate them in their best Qualities. You must endeavour to furnish yourself with all Kinds of useful Knowledge. You must learn to write well, to read properly, to speak fluently, and to think with Judgment. In short, you must love God and good Men, and fear nothing but to do an ill Action.

*Let this be your Plan,
Learn all that you can,
And you'll be a great Man.*

The Fable of the foolish Stag.

AS a Stag was drinking in a clear Fountain, he began curiously to survey the ornamental Magnificence of his Horns, and to pride himself greatly in the Beauty they gave him, and the formidable Appearance they made; at the same time viewing the diminutive Shape of his Legs, he had a contemptible Opinion of them, and thought it great Pity that a Beast with so fine a Head should have such despicable Legs. Presently he is alarmed with the Cry of the Hounds, and being apprehensive for his Safety, away he flies with incredible Swiftness and Activity; and gaining the Covert of a Wood, he finds the Impediment of his Horns, and is intangled and held fast among the Branches of the Trees. In this miserable Captivity the Hounds presently overtake him; when finding it impossible to avoid the melancholy Fate that threatened him, he thus lamented his Calamity: *How foolish I was to deprectiate those Legs, which alone could be serviceable to me, and admire these Horns, which have been necessary to my Destruction!*

M O R A L.

By this Fable you are taught, of what great Consequence it is to make a right Judgment and Estimation of Things. How many are there, who value themselves upon what

what they ought to be ashamed of; and study as Accomplishments, Things that make them ridiculous? Grandeur, Beauty, and Vivacity, are generally preferred, especially amongst Youth, to Virtue, good Sense, and solid Learning: And a Man that would make a very great Commander, shall perhaps think it more Credit to play upon the Fiddle, or drive six Horses, than to lead an Army of sixty thousand Men. Like the Stag in the Fable, we are apt to value that most which is of least Service to us.

Description of a good Boy.

A Good Boy is dutiful to his Father and Mother, obedient to his Master, and loving to all his Play-fellows. He is diligent in learning his Book, and takes a Pleasure in improving himself in every thing that is worthy of Praise. He rises early in the Morning, makes himself clean and decent, and says his Prayers: If he has done a Fault, he confesses it, and is sorry for it; and scorns to tell a Lie, tho' he might by that Means conceal it. He loves to hear good Advice, is thankful to those that give it him, and always follows it. He never swears, or calls Names, or uses any ill Words to his Companions. He is never peevish and fretful, but always chearful and good-humoured. He scorns to steal or pilfer any Thing from his Play-fellows; and would rather suffer Wrong than do Wrong to any of them. He is always ready to answer when he is asked a Question, to do what he is bid, and to mind what is said to him. He is not a Wrangler or quarrellsome, and keeps himself out of all Kinds of Mischief which other Boys run into. By this means he becomes, as he grows up, a Man of Sense and Virtue; he is beloved and respected by all that know him; he lives in the World with Credit and Reputation; and when he dies, is lamented by all his Acquaintance.

A bad Boy described.

A Bad Boy is undutiful to his Father and Mother, disobedient and stubborn to his Master, and ill-natured

to all his Play-fellows. He hates his Book, and takes no Pleasure in improving himself in any Thing. He is sleepy and slothful in a Morning, too idle to clean himself, and too wicked to say his Prayers. He is always in Mischief; and when he has done a Fault, will tell twenty Lies in hopes to clear himself; which is only making bad worse. He hates that any body should give him good Advice, and when they are out of Sight, will laugh at them. He swears and wrangles, and quarrels with his Companions, and is always in some Dispute or other. He will steal whatever comes in his way; and, if he is not caught, thinks it no Crime; not considering that God sees whatsoever he does. He is frequently out of Humour, and sullen and obstinate, so that he will neither do what he is bid, nor answer any Question that is asked him. In short, he neglects every Thing that he should learn, and minds nothing but Play or Mischief; by which means he becomes as he grows up, a confirmed Blockhead, incapable of any thing but Wickedness or Folly, despised by all Men of Sense and Virtue, and generally dies a Beggar.

The Fable of the two Dogs.

ONCE on a Time two Dogs went out to walk. *Tray* was a good Dog, and would not hurt the least Thing in the World; but *Snap* was cross, and would snarl, and bite at all that came in his Way. At last they came to a Town; all the Dogs came round them; *Tray* hurt none of them, but *Snap* would grin at one, snarl at the next, and bite a third, till at last they all fell on him, and tore him Limb from Limb; and as poor *Tray* was with him, he met with his Death at the same time.

M O R A L.

By this Fable you see how dangerous it is to be in Company with bad Boys. Tray was a quiet harmless Dog, and hurt no body; but because he was in Company with so ill-natured a Dog as Snap, he suffered the same Punishment, as if he had been equally guilty. So if you are in Company

Company with Boys that are doing any Sort of Mischief, it is your best Way immediately to leave them; for if they are caught, and you are found with them, you will certainly be thought as much in Fault as they, and will accordingly be punished with them.

The Fable of the old Hen and the young Cock.

AN old Hen one Day meeting with a young Cock? which she knew was one of her own Chickens: My Son, said she, you may now perhaps think yourself above a Mother's Advice; yet let me counsel you in one Thing; *Avoid yon Well, look not into it; for if you do, it may be fatal to you.* The young one said, he would take care, and follow her Advice; but he still thought it very foolish, and that no danger could ensue from peeping into a Well. Prompted by his Courage, being young and bold, he at last resolves to try; and drawing near the Well, he stretches forth his Neck with great Care; and looking to the Bottom, the Figure of a Cock appears to threaten him below. His Anger rises; he ruffles his Feathers; the other answers him with equal Rage. At last his Fury hurries him to meet his Foe, and down he flies, and plunges in the Water; when finding his Mistake too late, *Alas!* (said he just as he was drowning), *why did I fancy myself wiser than my Mother?*

M O R A L.

By this Fable you are taught, how useful and necessary it is to take the Advice of such as are older, and have had more Experience than yourself. They may have Reasons for giving you such and such Advice, which you cannot know, because you are young, and have seen but little. If the young Cock had taken the Advice of his Mother, he would not have been drowned. She knew he would see the Shadow of himself in the Water, and that his Ignorance would take it for a real Cock, and thereby be provoked to meet the Fate he did!

The

The Story of REYNARD the Fox.

IN the Middle of the Summer, when the Woods and all the Fields were clothed in Green, and in the Height of their Beauty, the Royal Lion, who is the King of the Beasts, proclaimed a Feast, and invited all the Beasts of the Forest to come to his Court, and pay their Obedience unto him. There was *Isgrim* the Wolf, *Bruin* the Bear, *Grimbar* the Brock, *Curtise* the Hound, *Tybert* the Cat, *Keyward* the Hare, *Bellin* the Ram, with many others: But *Reynard* the Fox had been guilty of so many Crimes, that he durst not come to Court.

The first that stood up to accuse him was *Bruin* the Bear; who said thus: May it please your Highness, That wicked Fox came into my House by Violence, and finding my Children lying in their Nest, he pissed all over them in such a Manner, that with the Sharpness of his Urine, they became blind. The next that accused him was *Keyward* the Hare; who spoke as follows: May it please your Highness, This dissembling *Reynard* promised that he would teach me my Creed, and make a good Christian of me; and inviting me to come sit between his Legs, he caught me by the Throat in such a Manner that he made me cry, *Credo, Credo*, for my Life; and if the Panther had not just then come by, he had certainly killed me. The next that spoke was *Isgrim* the Wolf; who said, Walking one Day with *Reynard* in the Fields, we espy'd a Mare with a Foal; and I, having a Mind for the Foal, sent *Reynard* to the Mare, to ask the Price of it; who came back, and told me the Price was written in the Mare's hind Foot; but, as I cannot read, said he, you had better go yourself: Upon which I went, and asking to see the Price of her Foal, I had no sooner taken hold of her Foot, but she gave me such a Blow on the Head with her Iron Shoe, that she almost beat my Brains out.

Many other Complaints were made against *Reynard* the Fox. Upon which the Lion ordered *Bruin* the Bear to go to him, and command his Attendance in Court, to answer the Crimes laid to his Charge. *Bruin* went to the
Fox;

Fox; who promised to come with him to Court. But as they came along, the Fox espy'd a large Tree in a Carpenter's Yard, which was cloven almost in two, and the Wedge sticking in it. So says he to the Bear, *Uncle Bruin*, I know you love Honey; in the opening of yon Tree is the finest Honey you ever tasted. Away they went into the Carpenter's Yard; and the Bear thrusting his Head eagerly into the Cleft of the Tree, the Fox pulled out the Wedge, and the Tree closed together, and held him fast till the Carpenter came; who beat him almost to Death, whilst the Fox ran away laughing.

The Bear came roaring to Court in a bloody Condition, and told how the Fox had served him. Upon which *Tybert* the Cat was sent to command his Attendance. As soon as *Reynard* saw the Cat, O Cousin *Tybert*, says he, I should have come to Court presently, but I am glad you are come: I was thinking to dine upon a Dish of Mice, which I am going to fetch from the Parson's Barn, and you shall go with me. The Cat was very glad to hear of Mice, and went very readily. When they came to the Barn, Come, says the Fox, you shall go in at that Hole, and I will go in at this. Now the Fox knew that the Parson had set a Trap against that Hole; and no sooner was the Cat got in, than she was caught by the Neck, and before she could get out, was almost strangled.

When this was told the Lion, he sent *Bellin* the Ram, and *Keyward* the Hare, desiring they would be aware of his Tricks, and bring him by Force along with them. *Reynard* saw them coming, and came out to meet them, saying, O my Friends, I was just writing a Letter to his Majesty the Lion, and I am glad you are come to carry it. If *Keyward* will step in, and do me the Favour to write the Address, I shall be obliged to him. So they went in together, leaving the Ram at the Door; and no sooner were they got in, but *Reynard* seized the poor Hare by the Throat, and twisted off his Head, which he put into a little Bag, and immediately returned to the Ram, and hung it about his Neck, saying, There is the Letter to his Majesty; and *Keyward* desires, as you are but slow of Foot,
that

that you will be going on, and he will presently overtake you. So the Ram went on, suspecting nothing; and *Keyward* made a delicious Feast of the Hare. But when the Ram came to deliver the Letter to his Majesty, behold, there was nothing but the Head of poor *Keyward*!

At this the Lion was in the greatest Rage imaginable, and was going to send a whole troop of Beasts to fetch the Fox by Force; when, to their great Surprise, he came into Court of his own accord. All the Beasts immediately cried out against him. The Wolf showed the desperate Marks of the Mare's Foot; the Bear showed his bloody Face and beaten Sides; the Cat showed a black Circle round her Neck, where she had like to have been hanged; and the head of poor *Keyward* was produced against him. The Fox declared himself innocent of all these Things, and desired to be heard in his own Defence; which being granted, he began thus. As to my Friend *Isgrim* the Wolf, I told him no more than the Mare told me; and if he was Fool enough to believe her, I can't help it. As to my Cousin *Bruin*, he was seeking for Honey when he should have been doing your Majesty's Business, and was therefore served according to his Deserts. The same may be said of *Tybert* the Cat. And as to the Death of poor *Keyward*, it is plain that *Bellin* must have done it himself, and now would lay the Crime on me; and he that says to the contrary, I here defy him to the mortal Combat, and will make good what I say upon his Body.

Upon this *Isgrim* the Wolf desired he might accept the Challenge; which the Lion granted, and a Ring was presently made for the Combatants. The Fox now fearing the Wolf would be too many for him, bethought himself of a Stratagem; which was this. He pissed upon his Tail till he made it very wet, then rolling it all over in the Dust, when they began to fight, he whisked it two or three Times in the Eyes of the Wolf, and quite blinded him; and the Dust and the Urine together made his eyes smart so intolerably, that he could not bear it. So begging for Quarter, the Victory was declared for the Fox, and for this Time he came off with flying Colours. But the Lion told

told him to take care of himself; for if ever any Complaint came against him again, he should certainly be hanged.

FAMILIAR DIALOGUES, from the Friendly Instructor; interspersed with most of Dr Watts's DIVINE SONGS, for the Use of Children.

D I A L O G U E I.

Between Master Sammy, and Master Billy, against LY-
ING.

Sam. **W**Hat's the Matter, Billy? You look as if you had been a-crying.

Bil. My Pappa has been angry with me.

Sam. What has he been angry with you for?

Bil. I am ashamed to tell you: I have been very naughty indeed.

Sam. Nay, but tell me what it was: I won't tell any body; and you know, I tell you any thing you ask of me.

Bil. I have told a Lie. My Pappa taxed me with a Fault I had committed, and I denied it; at last he made me own it, and has corrected me.

Sam. That was a little hard, when he had made you confess, to correct you, without you had done somewhat very bad indeed.

Bil. No, it was but a small Fault: It was not what I did, but the denying of it, I was corrected for; and I am sure I deserved it.

Sam. Nay then, if you are satisfied, don't look so dull: Come clear up, and be brisk.

Bil. No, Sammy, I an't satisfied: For though I have no Reason to complain of my Pappa, I have a great deal to be angry with myself, that I should offend so kind a Pappa; and, what is worse, make GOD angry with me.

Sam. No, no, don't be concerned about that: I have

told a Lie a great many Times, and GOD was never angry with me, that I know of.

Bil. No ! It may be you don't know it ; but GOD is very angry with us when we tell Lies. I never knew so much of it before ; but my Pappa has told me, what a sad Thing it is for Children to tell Lies, and showed me where CHRIST has said, that *the Devil is the Father of Liars* ; and in another Place, that *all Liars shall have their Part in the Lake that burns with Fire and Brimstone* ; and is not this enough to grieve me ?

Sam. I don't know, I never was concerned about it. My Pappa says, that 'tis a very naughty Thing for Children to tell Lies ; but he never told me, that GOD would be angry with me, and that I should be the Devil's Child, if I did ; for then, I believe, I should have been afraid, as well as you. But are you sure 'tis true ?

Bil. Yes, I am sure my Pappa would not have said so, if it was not. Besides, I tell you, he shewed it me in the Word of GOD, and made me read to him in the 5th Chapter of the *Acts*, how *Ananias and Sapphira* were struck dead, for telling a Lie.

Sam. That was sad indeed ! I ought to bless GOD, that he has not struck me dead then, that have told so many.

Bil. Well, *Sammy*, I hope we shall both take heed what we say for the future, and pray to GOD to forgive us what is past.

Sam. Will GOD pardon us, then, if we don't tell any more ?

Bil. Yes, if we are sorry, and pray him for CHRIST's sake to forgive us ; for my Pappa told me, he has said, *Who so confesseth and forsaketh his Sin, shall find Mercy.*

Against LYING.

*O 'tis a lovely Thing for Youth
To walk betimes in Wisdom's Way :
To fear a Lie, to speak the Truth,
That we may trust to all they say.*

But

But Liars we can never trust,
 Tho' they should speak the Thing that's true;
 And he that does one Fault at first,
 And lies to hide it, makes it two.

Have we not known, nor heard, nor read,
 How G O D abhors Deceit and Wrong;
 How Ananias was struck dead,
 Catch'd with a Lie upon his Tongue?

So did his Wife Sapphira die,
 When she came in, and grew so bold
 As to confirm that wicked Lie
 That just before her Husband told.

The L O R D delights in them that speak
 The Words of Truth; but ev'ry Liar
 Must have his Portion in the Lake
 That burns with Brimstone, and with Fire.

Then let me always watch my Lips,
 Lest I be struck to Death and Hell;
 Since G O D a Book of Reck'ning keeps
 For ev'ry Lie that Children tell.

D I A L O G U E . II.

*Between Miss Charlotte, and Miss Olivia, on reading the
 SCRIPTURE.*

Char. I came to play with you, *Olivia*, this Afternoon,
 if I may.

Oliv. Yes, *Charlotte*, why should you question it? for
 I am very glad to see you, and my Mamma is always wil-
 ling to have you here.

Char. I was afraid you had got a Task to learn, be-
 cause I saw you with a Book in your Hand, that made me
 say so.

Oliv. No, I was not getting any Thing; I was only a-reading a Chapter to myself.

Char. You love Reading better than I; for I think I have Reading enough at School; I don't love to read at Home too.

Oliv. Not love to read the Word of GOD, *Charlotte!* 'tis sad indeed, if you don't.

Char. Yes, I like well enough to read it; but not at School, and at Home too.

Oliv. I read at School as well as you; but I generally read a Chapter to Pappa or Mamma besides, and sometimes to myself.

Char. If you like to read so much, 'tis nothing to me; but I think you have no great Occasion for it, for you can read better than I.

Oliv. No, I can't; but that's not the chief Thing I read at Home for.

Char. No! I thought what all Children read their Books for, was to learn.

Oliv. Pray, what do other People read for? don't your Pappa and Mamma too read the Bible?

Char. Yes; but they read it to mind the Sense, which is none of our Business till we are bigger.

Oliv. O dear *Charlotte*, don't speak so! What, is it none of our Business, to know what GOD has said to us in his Word?

Char. No, not till we are older; for we can't understand it yet: I can't at least; I don't know what you do.

Oliv. Yes, you and I too are capable of understanding something of it, if we read it carefully; nay, there's my little Brother, who is not above five Years old, will very often give my Mamma an Account of what he has been reading at School; and if 'tis any pretty Story, will tell her most of it.

Char. Why, are there any pretty Stories in the Bible? I love Stories dearly; but never found any pretty ones there.

Oliv. No! That's strange indeed! You might well say, you

you did not understand what you read; but the Reason is, because you did not mind.

Char. Yes, I do mind, or else how could I learn to read?

Oliv. You mind to read the Words right; but, I find, not at all what you are reading about.

Char. No indeed; that's true: For I always thought 'twas what I knew nothing of. But what are the Stories about? I should like to mind them.

Oliv. I am sorry to see you so ignorant indeed, *Charlotte*. Were you never taught who was the first Man? and who was saved in the Ark, when the World was drowned?

Char. Yes, I was taught those Questions, when I was a little Baby, and was in my Primer.

Oliv. Well, and don't you remember reading those Stories, when you was in the Beginning of *Genesis*?

Char. No indeed, I don't; are they there?

Oliv. Yes, and toward the latter End is all the Story of *Joseph*, that his Brethren sold into *Egypt*.

Char. O, I remember that was in those Questions; and there was one about *Daniel's* being put into the Lion's Den; is that in the Bible too?

Oliv. Yes, that is in the 6th Chapter of *Daniel*; and in the 3d Chapter is the Story of the three Children, in the fiery Furnace.

Char. I'll look these Stories, and read them. But pray tell me what others there are?

Oliv. *Charlotte*, there are so many, that I can't tell you a Quarter of them. In the New Testament, the first five Books are full of very pretty ones.

Char. What are they about?

Oliv. I hope, *Charlotte*, your Mamma has told you, that *JESUS CHRIST* came into the World to save Sinners; that he was born of the Virgin *Mary*; that whilst he lived here, he did a great many Miracles, made the Blind to see, the Deaf to hear, the Lame to walk, and raised the Dead to Life.

Char. I don't know; if she has, I have forgot. Is all this in the New Testament?

Oliv.

Oliv. Yes; as also how CHRIST was put to death on a Cross; how he rose again in three Days, and afterwards ascended into Heaven.

Char. Well, I believe I shall love to read these Stories; I'll read some every Day, and mind more what is read at School.

Oliv. Pray do; and I don't question but you will be pleased with them. But I won't keep you any longer in Talk about this; we'll go to play, if you please, and have a little more Discourse next Time I see you.

The Excellency of the BIBLE.

*Great GOD! with Wonder and with Praise,
On all thy Works I look :
But still thy Wisdom, Pow'r, and Grace,
Shine brighter in thy Book.*

*The Stars, that in their Courses roll,
Have much Instruction giv'n :
But thy good Word informs my Soul
How I may climb to Heav'n.*

*The Fields provide me Food, and shew
The Goodness of the LORD ;
But Fruits of Life and Glory grow
In thy most holy Word.*

*Here are my choicest Treasures hid ;
Here my best Comfort lies ;
Here my Desires are satisfy'd ;
And hence my Hopes arise.*

*Lord, make me understand thy Law,
Shew what my Faults have been ;
And from thy Gospel let me draw
Pardon for all my Sin.*

Here

Here would I learn how CHRIST has dy'd
To save my Soul from Hell:
Not all the Books on Earth beside
Such heav'nly Wonders tell.

Then let me love my Bible more,
And take a fresh Delight,
By Day to read these Wonders o'er,
And meditate by Night.

Praise to GOD for learning to READ.

The Praises of my Tongue
I offer to the LORD,
That I was taught and learn'd so young
To read his holy Word:

That I am brought to know
The Danger I was in,
By Nature, and by Practice too,
A wretched Slave to Sin:

That I am led to see
I can do nothing well:
And whither shall a Sinner flee,
To save himself from Hell?

Dear LORD! this Book of thine
Informs me where to go
For Grace to pardon all my Sin,
And make me holy too.

Here I can read, and learn,
How CHRIST, the Son of GOD,
Has undertook our great Concern:
Our Ransom cost his Blood.

And now he reigns above,
He sends his Spirit down,
To shew the Wonders of his Love,
And make his Gospel known.

*O may that Spirit teach,
And make my Heart receive
Those Truths which all thy Servants preach,
And all thy Saints believe!*

*Then shall I praise the LORD
In a more chearful Strain,
That I was taught to read his Word,
And have not learn'd in vain.*

D I A L O G U E III.

Between the same, on REFLECTING on what is read.

Oliv. You see, *Charlotte*, I have soon returned your Visit, and am glad to find you employed as you found me.

Char. Yes, *Olivia*, I have been reading some Stories every Day, since I was with you; I am glad you put me upon it, for I have been mightily pleased with them.

Oliv. So I thought you would, when you said you loved Stories; and I hope you will consider what Use you are to make of them, for 'tis with that Design they are written for us.

Char. Dear *Olivia*, I must beg you to tell me, how I must do that, for I don't know; but I shall be willing to learn whatever you will teach me, for I find that you have been better instructed than I, and know a great deal more.

Oliv. That I have had good Instruction, I must own; for my Pappa, and Mamma too, has taken a great deal of Pains with me; but to my Shame may I speak it, I know but little: However, I shall be very willing to tell you any Thing I do know. And as to what I was speaking of, my Pappa has often put me (when I have read a Story to him) on thinking what I was to learn out of it, that was particularly suitable to me.

Char. Pray make this a little plainer to me, for I don't well understand you.

Oliv. I will, if I can. Tell me what Story you have been

been reading now, *Charlotte*, and we'll see what we are to learn from that; and then you will know what I mean.

Char. I was a-reading in the 2d Book of *Kings*, Chap. 2. about the Children that mocked the Prophet *Elisha*, and how two She-bears came out of the Wood, and tare forty-two of them.

Oliv. That is a very remarkable Story indeed: What did you think, when you read it?

Char. I thought they were very wicked Children; and GOD shewed how angry he was with them, by letting the Bears kill them.

Oliv. That was a very good Thought. You remember what they said, don't you?

Char. Yes, *Go up, thou bald Head; Go up, thou bald Head.*

Oliv. Well, and what made it so wicked in them to say so? for 'tis to be thought, 'twas true, that the Prophet was bald.

Char. I suppose 'twas because they spake it to deride and jeer him; did they not?

Oliv. Yes, to be sure they did. They could not think what to say, they expressed their Scorn and Contempt of this holy Man, and so jeered him on account of a natural Defect. And sure, this should be a Caution to all Children, (who are but too prone to this Evil), never to express their Contempt of others, by mentioning any natural or accidental Infirmary, or Defect.

Char. I did not think of this Use of the Story before; but, as you say, 'tis indeed a very common Thing, when we would show our Anger against any, to call them crooked, hump-backed, bald-pated, one-ey'd, or whatever other Imperfection they may have; which this Story convinceth me is very wrong.

Oliv. It is indeed; and as my Pappa told me, when I read it to him, I should consider, that 'tis both foolish and wicked. 'Tis very silly to reflect on any one, for what he can't help; and 'tis very wicked, as 'tis indeed reflecting on GOD himself, who made us all, and, for wise Reasons, permitted those Defects in Nature, or suffered those

Accidents to befall them by which they came: And the dreadful Lot of those Children, methinks, should be enough to check us, whenever we find any Inclination, so much as to entertain a Thought of this Nature; much rather ought we to turn our Minds to Thankfulness and Praise to our gracious GOD, who has form'd us so perfect, and preserved us from being maimed or deformed by sad Disasters.

Char. Dear *Olivia*, I am much obliged to you, for giving me these good Instructions; and as I have not the Advantages of Learning as you have, I hope you will be so good as to tell me a little more, the next Time we meet.

Oliv. That I will, most readily. And if you ask me about any Thing I don't know, I'll pray Pappa, or Mamma, to tell me; and pray, my Dear, come to see me quickly.

Against SCOFFING and CALLING NAMES.

*Our Tongues were made to bless the LORD,
And not speak ill of Men;
When others give a railing Word,
We must not rail again.*

*Cross Words and angry Names require
To be chastis'd at School;
And he's in Danger of Hell-fire
That calls his Brother, Fool.*

*But Lips that dare be so profane,
To mock, and jeer, and scoff,
At holy Things, or holy Men,
The LORD shall cut them off.*

*When Children, in their wanton Play,
Serv'd old Elisha so,
And bid the Prophet go his Way,
"Go up, thou bald Head, go;"*

*GOD quickly stopt their wicked Breath,
And sent two raging Bears,
That tore them Limb from Limb to Death,
With Blood, and Groans, and Tears.*

*Great GOD! how terrible art thou
To Sinners, ne'er so young!
Grant me thy Grace, and teach me how
To tame and rule my Tongue.*

D I A L O G U E IV.

Between the same, on the DEATH of a CHILD.

Char. I have made a quick Return of your Visit. But what's the Matter, dear *Olivia*? what do you cry for?

Oliv. Matter enough, *Charlotte*; my Brother *Philander* is dead!

Char. Dead! I am sorry for that; when did he die?

Oliv. This Morning, about Ten o'Clock.

Char. He was well when you was with me last, was he not? Pray, what did he die of?

Oliv. Yes; but he was took ill the next Day. The Doctor says, 'twas a violent Fever.

Char. But, pray, don't cry so much; you'll make yourself sick, and then you'll die too.

Oliv. No, I hope not; for I am afraid, I an't so fit to die as he was: I wish I were.

Char. I hope you won't die; indeed I should be very sorry to lose you: But I wonder you should think *Philander* fitter to die than you.

Oliv. Oh *Charlotte*! he was always a very good Child; he took a great deal of Delight in hearing and reading good Things; he would go by himself to pray every Morning and Night: and I never remember his making Pappa or Mamma angry with him, but once; and then he went by himself presently, to beg Pardon of GOD for his Dis-

obedience, and would not rest till he had obtained his Pardon too.

Char. He was an extraordinary Child, indeed, of his Age; but I think you are as good. I am sure, I never saw one that knew so much as you.

Oliv. So much the worse for me, *Charlotte*, that I should know so much of my Duty, and do it no better. My dear Brother that is gone, took care to put in Practice what he knew.

Char. So do you, I believe; for I have heard you much commended.

Oliv. No indeed, I have not. I have frequently displeased my Parents, and often omitted secret Prayer, which this dear little Creature would reprove me for; and now he is gone. I wish I had minded him more.

Char. Well, come, pray don't cry any longer; you may follow his Advice now: And I hope this Account will do me good; for I am sure, I am a great deal worse than you; and if you are not fit to die, what will become of me?

Oliv. I hope GOD will give us Repentance, and forgive our Sins, that, when we die, we may go to Heaven, where my dear Brother is gone: For he told us, he was going to GOD, and CHRIST; and bid us not cry for him, but prepare to follow him. But sometimes I fear I never shall.

Char. I came to learn of you, not to teach you; but I can't forbear telling you of a Place I read this Morning, which I think is suitable to us, both for Direction and Encouragement.

Oliv. What is it, dear *Charlotte*? I long to hear.

Char. It is in *Is.* iv. 7. *Let the Wicked forsake his Ways, and the unrighteous Man his Thoughts; and let him return to the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.*

Oliv. This is a seasonable Word indeed. GOD grant we may forsake every Sin, and sincerely return to him, and then we have his Promise of Pardon; and if our Sins are pardoned, we may be sure our Souls shall be saved.

The

The Advantages of **EARLY RELIGION.**

*Happy's the Child, whose youngest Years
Receives Instructions well;*

*Who hates the Sinners Path, and fears
The Road that leads to Hell.*

When we devote our Youth to GOD,

'Tis pleasing in his Eyes:

*A Flower, when offer'd in the Bud,
Is no vain Sacrifice.*

'Tis easier Work, if we begin

To fear the LORD betimes;

*While Sinners that grow old in Sin,
Are harden'd in their Crimes.*

'Twill save us from a thousand Snares

To mind Religion young:

*Grace will preserve our following Years,
And make our Virtue strong.*

To thee, almighty GOD! to thee

Our Childhood we resign:

*'Twill please us to look back, and see
That our whole Lives were thine.*

Let the sweet Work of Prayer and Praise

Employ my youngest Breath;

*Thus I'm prepar'd for longer Days,
Or fit for early Death.*

Examples of EARLY PIETY.

What bless'd Examples do I find

Writ in the Word of Truth,

Of Children that begin to mind

Religion in their Youth?

JESUS, who reigns above the Sky,

And keeps the World in Awe,

*Was once a Child as young as I,
And kept his Father's Law.*

*At twelve Years old he talk'd with Men,
(The Jews all wond'ring stand):
Yet he obey'd his Mother then,
And came at her Command.*

*Children a sweet Hosanna sung,
And bless'd their Saviour's Name;
They gave him Honour with their Tongue,
While Scribes and Priests blaspheme.*

*Samuel the Child was wean'd, and brought
To wait upon the LORD:
Young Timothy betimes was taught
To know his holy Word.*

*Then why should I so long delay
What others learn'd so soon?
I would not pass another Day
Without this Work begun.*

D I A L O G U E V.

Between Miss Chloe, and Miss Dorinda, on PRAYER.

Chl. My Pappa has given me Leave to spend this Afternoon with you, if you are not engaged.

Dor. No, *Chloe*, I am no ways engaged; I shall be very glad of your Company.

Chl. What Book was that you was reading in, when I came in?

Dor. A very pretty Book, *Dr Watts's Prayers for Children and Youth*. Did you never see it? Here 'tis.

Chl. No; not as I remember. Is all this Prayers?

Dor. Great Part of it; but here are also some Considerations, to excite us to the Duty, and some Directions for the right Performance of it.

Chl.

Chl. And did you ever get any of these Prayers ?

Dor. Yes ; my Mamma taught me the Infant's Prayer, as soon as I could speak ; then the young Child's ; and now I have learned those for Children of twelve Years old.

Chl. But you are not so old yet ; how came you to learn them ?

Dor. I am almost ; and my Mamma has told me the Meaning of those Words in them I did not understand.

Chl. But I suppose they are longer ; and I should not like to get long Prayers, and be obliged to say them every Morning and Night, as I suppose you do.

Dor. Why, *Chloe* ! I hope you do not think it a Hardship, to get any Thing that is good, or to be so long employed every Day, in praying to GOD. What Prayers do you use ? for I don't doubt but your Pappa has instructed you in your Duty, as to praying to GOD.

Chl. Yes, indeed, my Pappa has often talked to me about it. When my Mamma was alive, I remember I used to say the LORD's Prayer to her, Night and Morning ; and, after her Death, a Servant was ordered to hear me ; but since I grew bigger, that I was not required to say it to any body, to tell you the Truth, 'tis very seldom I say it at all.

Dor. I am very sorry to hear this indeed, *Chloe* ; and yet you own, your Pappa has told you of your Duty.

Chl. Yes ; but I generally forget it.

Dor. Forget to pray to GOD for the Mercies you want, that's sad indeed ! If GOD should thus forget you, what do you think would become of you ?

Chl. Sometimes of an Evening I think of it ; but when 'tis dark, I am afraid to go by myself.

Dor. I don't wonder that you are afraid, if you so seldom pray to GOD to preserve you. For my part, if I should not commit myself to the Protection of GOD, before I lie down, I should fear he would be so angry with me, as to suffer some Mischief to come to me before the Morning-light.

Chl. But my Pappa goes to Prayer with us ; and I don't see any Need there is for me to pray besides.

Dor.

Dor. Indeed, *Chloe*, I am afraid, by your Talk, that you never prayed in your Life.

Chl. Nay, *Dorinda*, now you wrong me, I am sure. What, won't you believe me?

Dor. I make no doubt, my Dear, of the Truth of what you said; but I believe what you call Praying, I don't.

Chl. Nay, I don't know what you mean now.

Dor. I will tell you, I don't call it Praying, only to say the Words that are in any Prayer, or to kneel down, whilst the Master of the Family prays. This you seem to account Praying.

Chl. Yes. I don't know what Praying is, if this is not. I thought this was what every body called Praying.

Dor. No, *Chloe*; Praying is a Work of the Heart; and without we send up our Desires to GOD, our Prayers will do us no good; for 'tis the Heart GOD looks at, in all our Approaches to him.

Chl. You talk of what I don't well understand; but I can't think but I have prayed to GOD a great many times in my Life.

Dor. You tell me, when you pray, you say the LORD's Prayer. Now, I would desire you to tell me, with what Temper of Mind you have said it?

Chl. What Temper of Mind! Indeed, *Dorinda*, I don't know what you mean; I find you know a great deal more of these Things than I: Pray explain it to me.

Dor. What I mean is this. When you are saying, *Our Father which art in Heaven*, do you, with Awe and Reverence, think of GOD as your Heavenly Father? do you find a Desire to love and obey him as a Child? When you are praying, that he would forgive your Sins, do you find a Sense of Sin, and Sorrow for it? So, in the rest, do your Thoughts go along with your Words? or do you only say over what you was taught, and think nothing about it? Likewise, when your Pappa is at Prayer, do you mind what he says, and lift up your Heart to GOD, desiring from him the Mercies prayed for? Now you understand me; don't you?

Chl. Yes I do: and must confess, that, if this is Praying,

I never did (as you say) pray to GOD in my Life.

Dor. But, *Chloe*, I hope you will not omit it any longer, and that in secret, as well as in the Family; for CHRIST has commanded us to enter into our Closet, and shut our Doors, and there pray to our Father who seeth in secret; and, for our Encouragement, has promised, that these our secret Devotions shall be rewarded openly.

Chl. But my Thoughts are almost always on my Play; and I don't know how to fix them, as you talk, on good Things.

Dor. The harder you find it to fix your Mind, the more Occasion have you to endeavour it. And I am persuaded, if you would, before you begin, sit down, and consider the many Mercies you have received from GOD, and what you stand in need of; the many Sins you have committed, and the dreadful Consequences of them, if GOD should not forgive them, even endless Misery: I say, if you think over these Things, you will not need many more Considerations to put you into a serious Temper. You will find yourself so much concerned in the Acceptance your Prayers meet with, as will put Fervour into your Desires. And, if you please, I will lend you this Book; because I think these Prayers are such as you will understand.

Chl. Pray do; and I will get some, and try to use them, in the Manner you have directed me.

Dor. You will find there better Directions than I can give you; and pray GOD bless them to you.

HEAVEN and HELL; with a Resolution to
READ and PRAY.

*There is beyond the Sky
A Heaven of Joy and Love;
And holy Children, when they die,
Go to that World above.*

*There is a dreadful Hell,
And everlasting Pains;*

M

There

*There Sinners must with Devils dwell,
In Darkness, Fire, and Chains.*

*Can such a Wretch as I
Escape this cursed End?
And may I hope, whene'er I die
I shall to Heaven ascend?
Then will I read and pray,
While I have Life and Breath;
Lest I should be cut off To-day,
And sent t'eternal Death.*

THE CHILD'S COMPLAINT.

*Why should I love my Sport so well?
So constant at my Play?
And lose the Thoughts of Heav'n and Hell,
And then forget to pray?
What do I read my Bible for,
But, LORD, to learn thy Will?
And shall I daily know thee more,
And less obey thee still?
How senseless is my Heart, and wild!
How vain are all my Thoughts!
Pity the Weakness of a Child,
And pardon all my Faults.
Make me thy heav'nly Voice to hear,
And let me love to pray,
Since GOD will lend a gracious Ear
To what a Child can say.*

DIALOGUE VI.

*Between Miss Emilia and Miss Lemira, on keeping the
SABBATH.*

*Emil. If you won't be angry, Lemira, I'll tell you of a
Fault you was guilty of Yesterday.*

Lem.

Lem. No, *Emilia*, indeed I shan't; for I know you will do it out of Love to me.

Emil. I assure you, I do; for my End is, that you may amend without Correction; for I am sure, if your Pappa knew what you did last Night, he would be very angry.

Lem. I believe I guess what you mean; but pray tell me.

Emil. I looked in at the Window, as I came from Church, and saw you employed very unsuitably to the Day. If my Mamma had not been with me, I should have spoke to you.

Lem. I thought what you meant, and I wish you had; it would have saved my Brother and me a severe Correction: For my Pappa caught us at it; and after laying before us the Evil we were guilty of, by profaning the LORD's Day, told us, he should give us deserved Correction on the Morrow; which we this Morning had.

Emil. I am very sorry I did not speak to you; but I thought my Mamma did not see you, and I was loth she should know. But methinks, if it was the first Time you had offended on this Account, Mr — might have thought it sufficient to convince you of the Sin, and reserve the Punishment, if you should be guilty again. I remember my Mamma did so by me one LORD's Day Night, after we came from Church: I was got by myself, and very busily engaged in Play, when my Mamma came into the Room; she was very angry with me, and took me up into her Chamber, where she turned me to, and caused me to read those Places of Scripture, wherein GOD commands us to keep holy the Sabbath-day; and also, where GOD speaks of it, as the great Reproach of a wicked People, that they said, *What a Weariness is it to serve the LORD?* and, *When will the Sabbath be over?* She likewise told me, that if Instruction and Reproof would not do, she must add Correction next Time.

Lem. Well, and was you never guilty of the same Fault again?

Emil. Never so far as to be corrected for it. I never set myself to Play again. I have now, indeed, improved

the Time between the public Worship, as I ought to have done, in reflecting on what I have heard, in reading, or getting my Catechism: Herein I have too frequently been defective; which I am sensible is an Evil, and what I ought to be more careful in.

Lem. Ah! *Emilia*, your Mamma, and my Pappa, have acted both alike: and herein is the Difference, that you were so good and so wise, as to mend with Reproofs; and I have been so foolish and wicked, that though I have had them frequently repeated, they have had no Effect upon me, which, as my Pappa told me, obliged him to use severer Methods with me.

Emil. I am sorry to hear this, *Lemira*; for methinks, that's a very disengenuous Mind that won't be wrought on without Stripes. Don't you know what *Solomon* says; that *a Reproof entereth more into a wise Man, than an hundred Stripes into a Fool.*

Lem. Indeed, I must own myself very much to blame. I see my Sin and Folly; but, alas! so have I done a great many Times, and been as angry with myself as Pappa has been with me; and yet, it may be, the next LORD's Day, when no body was by, I have done the same; though I have been taught, that the Eye of GOD is always upon me, and that he takes Notice, whether I sanctify or profane his Day.

Emil. I know you have the Advantage of good Instruction, as well as I; and I hope 'twill please GOD to bless it to you, and that you will never have Occasion for a Reproof more on this Account.

Lem. I hope I shall not, *Emilia*. I give you many Thanks for your good Advice, and shall be glad of your Company often, which I believe will be very serviceable to me; for though Pappa is a very good Man, and takes all Opportunities to instruct me, yet, you know, he has but little Time for it, being much abroad. If my Mamma had been alive, as yours is, I should have had greater Advantages; and, besides, I can talk more freely to you, than to my Pappa.

Emil.

Emil. I shall be very glad to be any ways of Service to you, and will be with you as often as I can.

For the LORD'S DAY Morning.

*This is the Day when CHRIST arose
So early from the Dead;
Why should I keep my Eye-lids clos'd,
And waste my Hours in Bed?
This is the Day when JESUS broke
The Pow'rs of Death and Hell;
And shall I still wear Satan's Yoke,
And love my Sins so well?
To-day, with Pleasure, Christians meet
To pray, and hear the Word;
And I would go, with chearful Feet,
To learn thy Will, O LORD.
I'll leave my Sport, to read and pray,
And so prepare for Heaven.
O may I love this blessed Day
The best of all the seven!*

For the LORD'S DAY Evening.

*LORD, how delightful 'tis to see
A whole Assembly worship thee?
At once they sing, at once they pray,
They hear of Heav'n, and learn the Way.
I have been there, and still would go;
'Tis like a little Heav'n below:
Not all my Pleasures and my Play
Shall tempt me to forget this Day.
O write upon my Mem'ry, LORD,
The Texts and Doctrines of thy Word,
That I may break thy Laws no more,
But love thee better than before.*

With

*With Thoughts of CHRIST, and Things divine,
Fill up this foolish Heart of mine,
That, hoping Pardon thro' his Blood,
I may lie down, and wake with GOD.*

DIALOGUE VII.

Between the same, on a proud and haughty Carriage towards INFERIORS.

Lem. I am very glad to see you: I have been wishing for you all the Afternoon.

Emil. I thought I saw a little Girl with you; I hope I have not sent her away.

Lem. O, that's only a Neighbour's Daughter, that I let come and play with me sometimes, when I'm alone. I don't mind sending her away.

Emil. Nay, but pray let her come in again; I would not have her go upon my Account. She will be angry perhaps.

Lem. So let her, if she will, I don't care: For, to tell you the Truth, I don't love she should come; but my Pappa has some Acquaintance with her Father and Mother, and he says, they are very good People, and she is a pretty civil Child, so will have her here often: But they are poor Folks, and I don't think her fit Company for me. However, as to affronting her, I can't do it; for if I could, I should have done it long ago.

Emil. Lemira, I am loth to be always finding Fault with you; but you took what I said last Time to you so well, that I hope I shall not offend you, if I am free in speaking again.

Lem. No, *Emilia,* I shan't be angry; for I am sure you speak to me for my Good.

Emil. Then indeed, *Lemira,* I am sorry to see so much of a haughty Temper, as you have discovered concerning this Child. You know, Pride is very unbecoming, as well as sinful.

Lem.

Lem. I an't proud; not I: But I think it is beneath a Gentleman's Daughter, to keep Company with such poor Children.

Emil. Then I can assure you, I very often act beneath myself; for there's *Lydia*. — I suppose you know her; don't you?

Lem. Yes; I think her Mother keeps a little Shop. I believe I bought some Riband of her once; is it not she you mean?

Emil. Yes, 'tis she; and I can assure you, some of the pleafanteft Hours I spend, are in that Child's Company.

Lem. I can't tell what you admire in her. Indeed, *Emilia*, I thought you had had a better Fancy. I know the Girl by Sight.

Emil. You know her only by Sight; and the mean, tho' decent Appearance she makes, renders her contemptible in your Eyes: But I know her by intimate Acquaintance; and her handsome Carriage, good Temper, Wit, and above all, Goodness, renders her an agreeable Companion to me.

Lem. I don't know what she may be; but, in general, I hope you'll allow it most proper, to keep Company with such as ourselves.

Emil. Yes, I grant 'tis best, when we can, to have such for our Intimates, on this Account, because we are most likely to learn of them a Behaviour suitable to the Rank in which we are placed. But then, when we are with those that are below us, we should treat them with a great deal of Civility and Kindness; which, by your own Account, you have not this Child we were speaking of.

Lem. I am civil enough to her, I think. You would not have me carry it to her, as if she was a rich Man's Daughter; would you?

Emil. I would have you behave towards her as a Creature of the same Rank of Beings with yourself; and as considering that 'tis GOD alone who has made a Difference in the Circumstances of your Parents and her's. But, pray, before we go any further, what are her Friends?

for

for I thought, by the Glimpse I had of her, she looked pretty well dress'd.

Lem. Her Father was designed for a Lawyer, and, I have heard her say, was at *Oxford* for Learning; but his Father, thro' Misfortunes, not being able to maintain him till he got into Business, he was obliged to seek for Maintenance in a meaner Way, and got a place, which brings him in hardly enough to keep them. As to her Dress, indeed, she generally goes neat enough; for 'her Mother was a Gentleman's Daughter, and she takes Pains to have her make as genteel an Appearance as she can, with what she has, which is chiefly my old Cloaths.

Emil. Well, *Lemira*, now I think you much more to blame than I did before.

Lem. Why so, pray?

Emil. Because, for ought I can find, she came of as good a Family as we.

Lem. What if she did? I tell you they are so poor now, as to be glad of my old Cloaths.

Emil. Then, according to your Notion, I perceive, if my Pappa should lose his Money, and grow poor, you would not care to keep me Company any longer.

Lem. Yes, indeed, I should *Emilia*. Why should you have such a Thought?

Emil. Nay, I can think no otherwise, by what you say yourself. At first, I thought you only meant, that you did not like to keep Company with the ordinary sort of Children; but now I find, the chief of your Objection lies in their Parents not having so much Money as yours, and not being able to keep them so fine. Now, I would only have you consider, how you would like it, supposing your Pappa should lose most of what he has, (as many Merchants have done), if you found yourself slighted and despised on that Account, and thought unfit Company for any of your old Acquaintance. What think you of it, making the Case your own?

Lem. I must confess, I should think it very hard.

Emil. Then, I hope, you will see Reason to change both your Opinion and Conduct, and beware of such a Temper

Temper and Behaviour, for the future; for the wisest of Men has told us, that *Pride goeth before Destruction, and a haughty Spirit before a Fall*. And so changeable and uncertain is every Thing in this World, that we know not how soon we, who now make so great a Figure, through our Parents Prosperity, may, by their Death, or Losses, be reduced to as low a Condition, as this Child now is in; and she may, by Providence, be raised to the Height from which we fell. My Mamma has frequently told me of such Instances, to teach me Humility, and guard me against boasting in what I at present enjoy.

Lem. I am fully convinced of the Reasonableness of your Discourse; and hope, my dear *Emilia*, that I shall think of, and endeavour to follow your good Advice.

Against Pride in CLOATHS.

*Why should our Garments (made to hide
Our Parents Shame) provoke our Pride?
The Art of Dress did ne'er begin
Till Eve, our Mother, learn'd to sin.*

*When first she put the Cov'ring on,
Her Robe of Innocence was gone;
And yet her Children vainly boast
In the sad Marks of Glory lost.*

*How proud we are! how fond to shew
Our Cloaths, and call them rich and new!
When the poor Sheep and Silk-worm wore
That very Cloathing long before.*

*The Tulip and the Butterfly
Appear in gayer Coats than I:
Let me be dress'd fine as I will,
Flies, Worms, and Flow'rs, exceed me still.*

*Then will I set my Heart to find
Inward Adornings of the Mind:
Knowledge and Virtue, Truth and Grace,
These are the Robes of richest Dress.*

No more shall Worms with me compare;
 This is the Raiment Angels wear:
 The Son of GOD, when here below,
 Put on this blest'd Apparel too.

It never fades, it ne'er grows old,
 Nor fears the Rain, nor Moth, nor Mould:
 It takes no Spot, but still refines;
 The more 'tis worn, the more it shines.

In this on Earth would I appear,
 Then go to Heav'n, and wear it there:
 GOD will approve it in his Sight;
 'Tis his own Work, and his Delight.

OUR SAVIOUR'S GOLDEN RULE, *Matth. vii. 12.*

Be you to others kind and true,
 As you'd have others be to you;
 And neither do nor say to Men,
 Whate'er you would not take again.

D I A L O G U E VIII.

Between the same, on SICKNESS and DEATH.

Emil. I was much concerned when your Man came, and told me you was so ill you could not come out. I could not be easy, without getting leave of my Mamma, to come and see you.

Lem. That was very kind, *Emilia*: I was so bad last Night, Pappa thought I should have died; but I am much better To-day.

Emil. I am very glad of it; and hope 'twill please GOD to restore you to Health. What do you take?

Lem. I don't know; a great deal of nasty Stuff. But my Doctor tells me, I shall soon be well again if I take it; which makes me do it willingly.

Emil.

Emil. So you should; and I hope you pray to GOD to bless it to you.

Lem. What! should I pray to GOD, when I take my Physic? I did not think of that.

Emil. If we should pray to GOD, to bless our Food, sure we should lift up our Hearts to him, to bless the Physic we take, without which Blessing it can do us no good: don't you think we should?

Lem. I believe we should; but indeed I never did. It may be, if I had, I should have been well before now.

Emil. Don't you know, we say concerning any thing, if it is not worth asking for, 'tis not worth having; and sure, it don't look as if we thought our Health of any Value to us, when we never pray to GOD to restore it, if he has taken it away.

Lem. You say right. I will pray to GOD to make me well; for I am sure I should be very glad to be out again, and fit to play. If I should be as bad To-night, as I was last Night, I should be frightened out of my Wits.

Emil. I hope you will not: But what would fright you so much, if you should?

Lem. Why, now I know Pappa thought I would have died: If I should be so again, I should think so too.

Emil. I am sure I should be very sorry, if you should die. But what makes you so much afraid of dying?

Lem. What makes me afraid! Is not every body loth to die? Who would be willing to leave their Friends, and be shut up in a Coffin, and put into a Grave, for the Worms to eat? I believe you would not, as much as you seem to wonder at me.

Emil. I can't say but I have been much afraid of Death; but on another Account.

Lem. Then, you have been afraid of dying, as well as I: Pray what were your Reasons for it?

Emil. I feared I was not fit to die; and that I must go into everlasting Fire in Hell, amongst Devils and Miserable Creatures.

Lem. That you had no Reason to fear; for you was always a good Child, and none but wicked Children go to the Devil.

Emil. No, *Lemira*, you are much mistaken. I never was left to commit such gross Sins, as some Children are guilty of; but we were all born with Inclinations to that which is sinful, and I have too much followed these sinful Desires, in many Instances; which made me justly fear the Wrath of GOD due to Sin.

Lem. I don't know: As to that, I never had any Fear about it; for I thought, as I was not so wicked as a great many Children be, I should go to Heaven: And yet I always took you to be a great deal better than me; so that I can't but wonder you should have such thoughts of yourself!

Emil. O *Lemira*! 'tis not sufficient for our Salvation, that we are better than some other Children; that we don't tell Lies, steal, take the Name of GOD in vain, play upon the LORD's Day, and such gross Acts of Sin: These, you know, we are restrained from, and were we guilty of, should be corrected for by our Parents; which many of these poor Children are not, but are, it may be, encouraged in by the Example of their Parents: And therefore, in these Things, 'tis not that we are so much better than they, as that we have the Happiness of a better Education, which makes the Difference; that our Friends take more Care of us, or else, 'tis to be feared, in most of these Things, we should have been as bad as they. We have the same corrupt Nature in us to dispose us to Evil; and, you know, as to playing on the Sabbath, we have both been guilty, and should perhaps have run much greater Lengths, had we not been restrained.

Lem. That's true; I remember very well what you mean, and must own, that, notwithstanding all Pappa's Reproofs, and your Counsels too, I should have gone on, had not the Fear of severe Correction hindered me.

Emil. Then, I hope, you are convinced, 'tis not enough to have the Character of good Children, that we are better than some others, when this is chiefly owing to our better Instruction.

Lem. In part I am; but want to know who are the good Children in your Account.

Emil.

Emil. They are such as not only keep from these grosser Sins, but whatever else they are taught is displeasing to GOD; who are desirous to do whatever they know he requires of them, and, with their whole Hearts, give up themselves to GOD in CHRIST, sensible of, and sorry for their past Sins, applying, by Faith, to the Blood of CHRIST, for the Pardon of them; and who resolve, by his Grace, they will serve him all their Days. These, and these only, can be called good Children, in the Sense I mean.

Lem. But I don't know any Children, except yourself, that are thus good. What, do all others go to Hell, when they die!

Emil. After they are come of Age, to be capable of knowing the Difference between Sin and Duty, and have been instructed in the Way of Salvation by CHRIST, if they do not apply to CHRIST, for Pardon and Grace, and make it their constant Endeavour to forsake Sin, and keep the Commandments of GOD, I can see no Hope for them: For our Saviour expressly says, *Except ye repent, ye shall all likewise perish*; and that he who believeth not on him, is under the Wrath of GOD.

Lem. Oh! what shall I do then! I have not been one of these good Children you talk of: And if I should grow worse, and die, what will become of me?

Emil. Don't be affrighted, *Lemira*! I did not speak to terrify you, but to put you upon making a speedy Preparation for Death. CHRIST JESUS is ready to receive all who come to him; and has promised, those who seek him early, shall find him.

Lem. Well, methinks I see Things quite otherwise than I did before. I am sensible, I am a Sinner against GOD, and, as such, have deserved to go to Hell; and I can't but admire at the Goodness of GOD, in sparing me when I was so bad, and giving me Time to repent.

Emil. 'Tis a Mercy you ought to be very thankful for, and I hope will be careful to improve; which that you may, I pray GOD carry on the Convictions now made on your Mind, to a full Resolution to give up yourself to him,

him, through CHRIST the only Redeemer. I must now leave you, and hope you'll be well enough to come and see me.

Lem. Dear *Emilia*, I thank you for your good Advice, and kind Wishes; and you may be sure, the first Visit I make will be to you.

Solemn Thoughts of GOD and DEATH.

*There is a GOD that reigns above,
Lord of the Heavens, and Earth, and Seas :
I fear his Wrath, I ask his Love,
And with my Lips I sing his Praise.*

*There is a Law which he has writ,
To teach us all what we must do :
My Soul to his Commands submit,
For they are holy, just, and true.*

*There is a Gospel of rich Grace,
Whence Sinners all their Comforts draw.
LORD, I repent, and seek thy Face ;
For I have often broke thy Law.*

*There is an Hour when I must die ;
Nor do I know how soon 'twill come :
A thousand Children, young as I,
Are call'd by Death to hear their Doom.*

*Let me improve the Hours I have,
Before the Day of Grace is fled :
There's no Repentance in the Grave,
Nor Pardons offer'd to the Dead.*

*Just as a Tree cut down, that fell
To North, or Southward, there it lies ;
So Man departs to Heaven or Hell,
Fix'd in the State wherein he dies.*

DIALOGUE IX.

*Between the same, on Peace of Mind in the near Views of
DEATH and the GRAVE.*

Emil. I am very sorry you are confined still, *Lemira*; I hop'd for the Pleasure of seeing you at our House before now.

Lem. I am very ill indeed, rather worse than better: And I must expect to be worse still; for I find the Doctor thinks I am in a Consumption, and shan't live long.

Emil. No, I hope not, *Lemira*; for I should be sadly grieved if you should die.

Lem. As to that, I am now very easy; for I trust I have been enabled, by the Grace of GOD, to repent of my Sins, and believe in CHRIST; and now I can submit with Cheerfulness to the Will of GOD, whatever it shall be. I hope, if it shall please him to restore me, I shall be enabled to spend the Residue of my Days in his Fear, and to his Honour and Glory; or if he shall see meet to remove me hence, I trust he will receive me into his glorious Kingdom above. The Prospect of which Happiness has overcome all those Fears of Death I talked to you of, and made me think of it with Pleasure.

Emil. O *Lemira*! I cannot express the Delight and Joy it raises in my Breast, to hear of this happy Alteration in the Temper of your Mind. Pray, how long have you enjoyed this Satisfaction?

Lem. I ought to hide nothing from you, to whom, under GOD, I owe so much, even my Comfort here, and Happiness hereafter; and therefore I will give you as particular an Account as I can. After you was gone, I spent most of the Evening in thinking over what had past; nor was our Conversation out of my Mind long together all the next Day. The Concern I was under was so great, that I believe it had no small Influence on my Health. That Evening, I was took exceeding ill; and my Pappa perceiving me very dull, thought Company might divert me. He sent

sent for *Lucy*, the Child we had the Discourse about: And though I have liked her much better, and carried it more kindly to her since; yet I was not pleased at seeing her come in, for I wanted you to speak my Mind to, or somebody that might give me suitable Advice, which I little thought her capable of doing; but so it proved.

Emil. Well then, I hope your Sentiments about her are now entirely altered.

Lem. Altered, *Emilia*! I love her as if she were my Sister. I am hardly ever easy without her. I was very sorry she could not be here this Afternoon, till I saw you come in; who, I assure you, are the only Person whose Company could make up the Loss of her's; for I think she knows almost as much as you.

Emil. That she may soon do, and more too; for I know very little, considering the Advantages I have had; and perhaps *Lucy* may have had as good Instruction as I.

Lem. Her Parents have taken a great deal of Pains with her; and she has been as diligent to improve by their Instructions; as you will see by what I shall tell you. Just after she came in, I was so bad, that I could not forbear crying; at which she seemed to be much concerned, and begged me not to cry, because that would make me worse. Oh, *Lucy*! said I, if you felt what I feel, you would cry too; for indeed the Distress of my Mind, was greater than the Pain of my Body; which made me that I could not contain myself. *Lucy* then asked me where my Pain was? I did not answer her presently; but said, softly, Oh! what shall I do! what will become of me! She overheard me, and said, Pray don't be so much concerned; I hope 'twill please GOD to spare and recover you; but if not, if he takes you to himself, that will be better than living here. O but *Lucy*! said I, I am not fit for Death. But, replied she, don't you know that GOD is rich in Mercy to all that call upon him; and if you pray in Sincerity to him, he will bestow that Grace on you, that will make you meet for Glory. When I found she talked so like you, it encouraged me to be free with her; and I told her Part of our last Discourse, and what had

had passed in my own Mind since, the Fears I was under, with the Reason I thought I had for them. To which she replied, That she was glad to find I had such a Sight and Sense of Sin; and though there was the greatest Reason to mourn for our Sins, there was none to despair on their Account, since CHRIST had invited every one, who was weary of their Sins, and burdened under them, to come to him, and he would give them Rest: And can we indeed think, that CHRIST came down from Heaven, and laid down his Life, to save his People from their Sins, and yet that he will reject those who come to implore his Assistance? But, said I, how can I think that CHRIST will accept of me, who have been guilty of so many Sins? I have played upon the LORD's Day, disobeyed my Pappa, and hardly ever prayed to GOD; what can I think will become of so wicked a Child as I, but to go to the Devil? To which she replied, Are you not heartily grieved, that you should so often offend GOD, and your Pappa? and don't you now resolve, by the Grace of GOD, that, if he shall spare your Life, you will endeavour to perform your Duty better; that you will, according to GOD's Exhortation by the Prophet *Isaiah*, chap. i. 16. 17. *cease to do evil, and learn to do well?* O yes, said I; if I know my own Heart, you have spoke its sincere Desires. Methinks, I would do or suffer any Thing, rather than offend GOD as I have done. Well, said *Lucy*, since you are brought to such a Disposition, hear what GOD says in the next Verse of that Chapter, and think 'tis you he thus speaks to: *Come and let us reason together.—Though your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wool.*

Emil. She applied herself in a very suitable Manner to you indeed, and with a great deal of Judgment; pray, what Effect had it upon you?

Lem. Those last Words seemed, as if they were indeed spoken by GOD himself to me; they were impressed with such Power on my Heart, as in an Instant dispelled all my Fears; and caused me to rejoice in him, as a GOD pardoning my Iniquities, for the sake of my dear Redeemer.

I could not forbear expressing the Joy I felt in my Soul, at this Discovery of the Love of GOD, in CHRIST, to me: Which *Lucy* was not a little pleased to hear; and said a great deal more than I can relate to you, to strengthen and confirm my Hope and Trust in GOD; and she is daily finding me out some Promise or other, which she thinks suitable to my present Case, to support me in this Time of Affliction, and raise me above the Fear of Death. Thus, my dear *Emilia*, I have given you a large Account of the happy Change, which, I trust, is wrought in me; and how you and *Lucy* have been made the Means of it.

Emil. GOD is sometimes pleased to work by the most unlikely Means; to display more fully his own Power, that all the Glory may redound to him, to whom, I trust, you do ascribe it. And, as nothing is too hard for almighty Power, I hope he, who has forgiven your Iniquities, will also heal your Diseases, that you may live a Monument of his Grace, and an Instrument of promoting his Glory.

Lem. I know GOD can restore me; but as there is little Room to think of Life in my Case, I chuse rather to turn my Mind from this to the other World, and take a View, though 'tis but a glimmering one, of the Glory of the heavenly State, in order the more effectually to reconcile me to a Departure hence; and when I think I shall be freed from Sin, and freed from Sorrow, and be forever in the Presence of GOD my Father, and CHRIST my dear Redeemer, methinks I am rather desirous, than loth, to leave this World, and whatever is dearest to me in it.

Emil. Indeed Death, in this Light, must appear more the Object of Desire than Dread; for he is to the Good only a kind Messenger, sent by their Father, to bring them into his Presence. And though the Body must lie for a while rotting in the Grave; yet that, we are assured, shall be raised again, and made like to CHRIST's glorious Body, when he shall come to judge the World.

Lem. It shall so; and, in the mean while, will feel no Pain, as it does now; so that there appears nothing at all shocking to me in this. I can commit this Flesh to the
Grave,

Grave, in a firm Belief of a joyful and glorious Resurrection to everlasting Life.

Emil. It rejoiceth me to find you thus got above the Love of Life, or the Fear of Death. But the Thought of parting with you almost overwhelms me, and I don't know how I shall bear the Separation when it comes.

Lem. Nay, *Emilia*, I hope you, that have taken so much Pains to instruct me in my Duty, won't want to be put in mind by me, of the Reasonableness of submitting to the Will of GOD. And as to parting, methinks, the unspeakable Gain 'twill be to me, should be sufficient to make you willing. Besides, in a little Time, you will follow me; and then we shall meet, never to part more.

Emil. I hope these Considerations will, in some Measure, reconcile me to such a Providence; yet I cannot but, with Submission, beg for your Restoration; and, in the mean time, pray GOD to continue to support and comfort you, with those Consolations of his, which are not small. But I fear you are spent with so much talking, and I have exceeded my Time; I must therefore, dear *Lemira*, bid you adieu.

Lem. Pray GOD bless you, my dear *Emilia*; and grant that, if we should not see each other again here, we may (as I doubt not we shall) have, for this sorrowful Parting, a joyful Meeting in the Mansions of Glory above.

Praise to GOD for our REDEMPTION.

*Bless'd be the Wisdom and the Pow'r,
The Justice and the Grace,
That join'd in Counsel to restore,
And save our ruin'd Race.*

*Our Father ate forbidden Fruit,
And from his Glory fell:
And we his Children thus were brought
To Death, and near to Hell.*

*Bless'd be the LORD, that sent his Son
To take our Flesh and Blood:*

*He for our Lives gave up his own,
To make our Peace with GOD.*

*He honour'd all his Father's Laws,
Which we have disobey'd:*

*He bore our Sins upon the Cross,
And our full Ransom paid.*

*Behold him rising from the Grave,
Behold him rais'd on high:*

*He pleads his Merits there, to save
Transgressors doom'd to die.*

*There on a glorious Throne he reigns;
And by his Power divine,*

*Redeems us from the slavish Chains
Of Satan, and of Sin.*

*Thence shall the LORD to Judgment come,
And, with a sov'reign Voice,*

*Shall call, and break up ev'ry Tomb,
While waking Saints rejoice.*

*O may I then with Joy appear
Before the Judge's Face,*

*And, with the bless'd Assembly there,
Sing his redeeming Grace!*

D I A L O G U E X.

*Between the same, on RECOVERY from SICK-
NESS.*

*Emil. O, my Lemira, with what Pleasure do I see
you again, and so finely recovered!*

*Lem. Since it has pleased GOD to call me back, there
is no one, the Sight of whom could afford me an equal
Joy;*

Joy; but you won't be angry, if I tell you, that I hoped, ere this, to be engaged in better Company.

Emil. No, my Dear; far from it. I rejoice in that Grace which was so brightly displayed, in not only carrying you patiently and courageously through Sickness, Pain, and the near Views of Death, but also filling your Breast with ardent Longings after an Admission into those blissful Regions, which the Eye of Faith took so delightful a View of. But I trust, 'tis in much Mercy your Time is lengthened out; and I hope you, not only with Submission, but Thankfulness, fall in with the Allotment of Providence herein.

Lem. Indeed I can't say at first I did. It was no small Damp to my Mind, to think of coming back into a World, where I knew I should be always sinning, and frequently suffering, when I had hoped to be admitted into those pure and peaceable Abodes, where I should neither sin nor sorrow more. But, *Lucy* coming in, soon suggested such Considerations, as brought my Mind into a more suitable Disposition.

Emil. 'Twas no small Comfort to me, in my unwilling Absence from you, to think you had so able and kind an Assistant.

Lem. She was made exceeding useful to me indeed; and I hope I shall never forget the Obligations I am under both to you and her, whom it has pleased GOD so remarkably to own, in your kind Endeavours for my spiritual and eternal Welfare. And, as I no less need the Assistance, both of your Prayers for, and Advice to me, now, in order to a right Improvement of the new Life I have received, I doubt not you will be equally ready to grant it.

Emil. You may depend on any Assistance I can give you: And though I am not capable of directing you in a Work of such Importance, and of so large Extent, as it really takes in all your future Conduct, I am writing you some Heads of Discourses I heard on the Subject of Sickness and Recovery; which I believe will be of no small Use to you.

Lem. That is very kind indeed, *Emilia*. *Lucy* Yesterday

day brought me some Remarks she had been reading, on the Parable of the Labourers in the Vineyard, which I was much pleased with; and particularly this Observation, that each one that was called in, did some Work, though the Length of Time they laboured was unequal. From whence this Thought arose in my Mind: I trust my LORD hath called me, not only by his Word, but by his Spirit and Grace; but how unreasonable was it to expect that I should receive my Penny, who had not wrought one Hour? It certainly therefore becomes me to inquire, what is the Work allotted me, and with Vigour to set about it.

Emil. A very just Observation: For we are not sent into our LORD's Vineyard, to squander away our Time in Wantonness and Play, nor to waste it in Sloth and Negligence; but every Servant there has his proper Work assigned, suited to his Age and Capacity.

Lem. But here, again, I am at a Loss: For though I trust I find a sincere and earnest Desire to lay out my Time, and all my Powers, in the Service, and for the Honour of that GOD, who has laid me under such strong Obligations to him; and to whom I have solemnly devoted all I am, and have; yet I think myself incapable of doing any Service; and this gives me no small Uneasiness.

Emil. No, *Lemira*; young as you are, you are capable; and, by the divine Assistance and Blessing, will, I doubt not, be rendered very useful in your Place. You have a large Acquaintance; and as it has pleased GOD to convince you by Experience, that he will sometimes own, and honour with Success, the weakest Endeavours to serve him, this strengthens your Obligation to a like Attempt, and ought to be a sufficient Encouragement to you, to set about the Work with Chearfulness and Vigour.

Lem. You say right; but, alas! unskilled as I am, how shall I go about a Work of this Nature? I can't but own I have often thought, with no small Degree of Pity and Compassion, of this or the other of my young Friends; and often wished, and I trust sincerely prayed, that GOD would open their Eyes, to see their Need of a Saviour, the
Worth

Worth of their immortal Souls, and the Value of that Time they so carelessly trifle away. I have longed to have them taste those most noble Pleasures, which would render all their vain Amusements mean and contemptible in their Eyes; but you know, most of them are my Superiors in Rank, and older than I, and I fear I shall not have Courage to apply to them, and should expect only Derision in return.

Emil. Let but your Breast be fresh warmed with such Thoughts as you have now mentioned, when you come into their Company; and join herewith the full Conviction of your Duty in this Case; and I am persuaded, these Sentiments will overcome all your Backwardness, and even force open your Mouth in the Cause of GOD, and for the Benefit of those you converse with. As to the Event, when we have discharged our Duty, we must leave that with him who has all Hearts in his Hand. But this I can assure you, that I have seldom known a serious and affectionate Application fail of some Success; It has been attended with, and left such a Conviction on the Conscience, as hath raised Esteem instead of Aversion, even where it hath not been the happy Means of changing the Heart and Life. But though it should, in any Instance, produce the Effect you fear; think, my dear *Lemra*, how you can take up your Cross, and follow your Redeemer, (as every true Christian professes it his Resolution to do), if you can't stand the Brunt of a profane Jeer, or impious Scoff. This has had no small Weight with me.

Lem. You silence indeed all my Objections; but still I am at a Loss how to begin; and I think, a good deal depends on the Manner of introducing a Discourse, on such Subjects.

Emil. It does so, especially with such as the greatest Part of your Acquaintance are: But herein I am too unskilled myself, only would advise you to ask, and you may hope to receive, that Wisdom which is profitable to direct. But where a speedy Entrance on serious Discourse might have seemed too abrupt, or to intrench on the Rules of Good-breeding or Modesty, I have found my Account, in
engaging

engaging them insensibly, almost, on such Subjects, by repeating some Verses; first, it may be, on moral, and then divine Subjects; and so, from some Hints in them, took occasion to begin a Discourse; and, I think, you can say a great many Verses.

Lem. Yes; and a great many more since I saw you; for *Lucy* was continually bringing me one Copy or other, that she thought suited me; one of which I have brought with me. She gave it me but Yesterday, so I can't say it perfect.

Emil. Pray, my Dear, read it.

Lem. 'Twas made by a reverend and pious Friend of theirs in the Country, for a young Lady; and he being in Town, *Lucy* got me a Copy of it. 'Tis a Thought on Recovery from dangerous Sicknesh, in which much of the Presence of GOD had been experienced.

My G O D, thy Service well demands

The Remnant of my Days :

Why was the fleeting Breath renew'd,

But to renew thy Praise?

Thine Arms of everlasting Love,

Did this weak Frame sustain,

** When Life, in purple Torrents, flow'd*

From ev'ry sinking Vein.

Thou, when the Pains of Death were felt,

Didst chase the Fears of Hell;

And teach me with my quiv'ring Lips,

Thy matchless Grace to tell.

Calmly I bow'd my fainting Head,

On thy dear faithful Breast,

Pleas'd to obey my Father's Call

To his eternal Rest.

* The Lady's Illness was a Vomiting of Blood, attended with the most violent Symptoms.

Inte

*Into thy Hands, my Saviour G O D,
Did I my Soul resign,
In firm Dependence on that Truth
That made Salvation mine.*

*Back from the Borders of the Grave,
At thy Command, I come;
Nor would I urge a speedier Flight
To my celestial Home.*

*Where thou determin'st my Abode,
There would I chuse to be;
For in thy Presence Death is Life,
And Earth is Heaven with thee.*

Emil. Did you not tell me otherwise, I should think they had been made on you.

Lem. They are extremely suitable. Methinks, when I read them, it brings me back to my Sick-bed, and almost renews both the Sorrows and Joys of it. And I hope, this frequent Review will be a Means of keeping up those lively Affections, which I find but too apt to cool, as I come more into the World again.

Emil. We can't indeed be too much on our Guard against the Intanglements of a vain World, a tempting Devil, and our own treacherous Hearts; but our kind Redeemer has promised, that his Grace shall be sufficient for us, and his Strength shall be made perfect in our Weakness. Thus aided, thus strengthened, you and I may go successfully through every Duty, and comfortably through every Trial, till our Work is over, both in doing and suffering the Will of G O D; and we shall receive the End of our Faith and Patience, even the complete everlasting Salvation of our Souls.

D I A L O G U E XI.

Between Miss Philomela, and Miss Orinda, on DILIGENCE, and OBEDIENCE to PARENTS.

Phil. I was in hopes I should have seen you Yesterday, *Orinda*; you talked of coming.

Or. Yes, and would fain have done it too; but my Mamma would not let me. I asked her a great many Times; at last she told me, that if I asked her once more, I should not go this Month.

Phil. What was the Matter? I hope your Mamma is not afraid that I should teach you any Thing that is bad.

Or. No, 'twas not for that indeed: For my Mamma often praises you to me, and tells me, that 'tis a great Favour that you will accept of my Company, as I am so much younger than you; but to tell you the true Reason, it was because she would make me finish some Work I was about.

Phil. If it was wanted, that was a very good Reason; and you should not have desired to go out.

Or. No, it was not wanted; but, to tell you the Truth, I should have done it above a Week ago. And so my Mamma said, because I had been so idle, I should not go out till it was done.

Phil. Nay then, to tell you the Truth, *Orinda*, I think your Mamma served you very right; I am sure mine would have done the same. But then, I hope you can come To-day.

Or. No, I can't. For I was so vexed at not going, that I could not work; so that 'tis never the nearer being done, for my staying at home.

Phil. I am sorry you should give me an Account of yourself, so different from what I always took you to be.

Or. Why, *Philomela*? What do you mean?

Phil. I thought you had been very dutiful to your Parents, and very diligent; in both which, I find, by what you say, you are very defective.

Or. I don't think I am undutiful indeed: If I had slept out,

out, (as I could have done), and come to you, then you might have taxed me with being undutiful.

Phil. That would have been Disobedience in the highest Degree. But you own, you was so out of Temper, that you did no Work; this proceeded from Disobedience.

Or. How can that be? I did not speak unhand-
somely to Mamma; I kept it to myself.

Phil. That is as much as to say, you thought what you knew was not fit to speak, which is Disrespect to our Parents; that GOD sees, and takes Notice of, though we hide it from them: And though you did not speak unhand-
somely to your Mamma, I think you did very unhand-
somely by her, when she kept you at home to finish your Work, not to do it; which was, in Effect, telling her, she should be never the nearer her Purpose for keeping you; and you know, we say, Actions speak louder than Words. And, whatever you think of it, 'tis indeed Disobedience, not to do whatever your Mamma would have you, cheerfully.

Or. I did not omit doing of it, because I would disobey my Mamma, but because I don't love Work.

Phil. Whether you love it or not, you ought to do it in Obedience to your Mamma.

Or. I can't think what my Mamma wants me to do so much Work for: I think 'tis enough for poor Children to work, that must help to keep themselves.

Phil. Now, herein you shew your Want of that Honour and Respect you ought to have for your Mamma, by wondering at her Conduct, and, in Effect, blaming her for it; as though you were more capable of judging what is proper than she. Don't you think she loves you?

Or. Yes, to be sure she does. What makes you ask me such a strange Question?

Phil. Truly, my Dear, I think it no strange Question; for, by your Talk, one must imagine, either that you have more Sense than your Mamma, to know what is best for you; or that if she knows better than you, she don't love you well enough to consider your Good.

Or. No indeed, I don't think so; but, as I tell you, I

don't love Work; and one can't do much of what is so very disagreeable, as Work is to me.

Phil. I can't say, I am very fond of Work, any more than you; but I am willing to do it, to please my Mamma; and she has often made me to read those Places in the *Proverbs*, which speak against Idleness, and recommend Diligence. Besides, my Mamma has told me of some of her Acquaintance, who, when they were Children, were as unlikely as I, to want to work for their Living; and yet (some by the Death of Parents when they were young, others by Losses or bad Husbands) were reduced so, as to be forced to maintain themselves; and then they thought they could never be thankful enough to their Parents, for bringing them to Work young, and giving them such Learning, as enabled them to get their Living in a genteel and creditable Manner: Whereas, without these Qualifications, they must have been obliged to submit to some of the meanest and most laborious Employments, and hereby have sorted with the lowest Ranks in Life. Now, what think you of this, *Orinda*?

Or. Indeed, I don't think about it. My Mamma has often told me such Things, but I don't mind them; I know she does it only to make me work hard, and mind my *French* and Writing.

Phil. I suppose, indeed, that this is her Reason for talking thus to you; and I think 'tis a very good one. I am sorry it has had no better Effect on you. I am sure I have been more diligent in every Part of my Learning, since I was convinced, that my Duty to my Mamma, the Word of GOD, and the Uncertainty of every Thing in Life, all agree to require me, to make the best Improvement I can, of the liberal Education my Parents are so kind to give me. Those Children who do not, act both very foolishly for themselves, and very undutifully and ungratefully to their Parents.

Or. I must own, there seems to be some Reason in what you say: But yet I can't think myself very undutiful; because I do any Thing Pappa or Mamma would have me,
except

except in this; and I do learn too, though not so fast as they would have me.

Phil. No; I hope you don't deserve the Title of a very undutiful Child: But we should not be at all guilty of this Sin; for don't you know we are commanded by GOD, to obey our Parents in all Things, except they bid us do what is sinful? which I am sure yours nor mine will not. And therefore, *Orinda*, I can assure you, every Time we don't readily fall in with their Pleasure, every Time we neglect doing what they bid us, whether in one Instance or in another, we so often are guilty of breaking this Command of GOD, and thus draw down his Anger upon us, as well as theirs. And I have heard it observed, that no Sin is so frequently punished in this World, as Disobedience to Parents; and no Duty so commonly rewarded by GOD here, as a dutiful Behaviour. I beg therefore, dear *Orinda*, that you will seriously consider these Things. To which I will add, we have not only the Commands and Threatenings of GOD, to excite us to the Duty, and awe and restrain us from a contrary Behaviour, but we have also Promises to encourage us, and the Examples of good Children in all Ages, to stir us up to an Imitation of them. Above all which, is the bright Example of our dear Redeemer; who, though, at twelve Years old, he was capable of conversing with the learned Doctors, to their Wonder and Astonishment; yet, as a Child, went home with his Mother, at Command; and we read that he was subject to his Parents. Now, surely, we can have no Excuse for not submitting to our Parents, when he, the blessed JESUS, who was able to instruct his, would yet yield a most submissive Obedience to them. You may read the Story, *Luke*, chap. ii. towards the latter End.

Or. I am convinced that I have done wrong, and justly offended both GOD and my Parents; and I promise you, I'll try to amend. I'll go to work hard, and then I believe I shall have done To-day; and, if I have, I know my Mamma will let me come and see you To-morrow.

Phil. Pray do; I shall be very glad to see you; for indeed I have a great Kindness for you: And I hope you won't

won't take any Thing ill that I have said ; for 'tis purely out of Love to you, that I have been so free.

Or. Philomela, I should be very ungrateful if I did. I think myself much obliged to you, for the Pains you have taken with me, to make me sensible of my Fault. I shall love you the better for it, and be more desirous of your Company than ever, now I find you both so able, and willing, to give me Instruction and Advice.

O B E D I E N C E T O P A R E N T S.

*Let Children that would fear the LORD,
Hear what their Teachers say ;
With Rev'rence meet their Parents Word,
And with Delight obey.*

*Have not you heard what dreadful Plagues
Are threaten'd by the LORD,
To him that breaks his Father's Law,
Or mocks his Mother's Word ?*

*What heavy Guilt upon him lies !
How cursed is his Name !
The Ravens shall pick out his Eyes,
And Eagles eat the same.*

*But those that worship GOD, and give
Their Parents Honour due,
Here on this Earth they long shall live,
And live hereafter too.*

A G A I N S T I D L E N E S S A N D M I S C H I E F.

*How doth the little busy Bee
Improve each shining Hour,
And gather Honey all the Day
From ev'ry op'ning Flower !
How skillfully she builds her Cell !
How neat she spreads the Wax !*

And

*And labours hard to store it well
 With the sweet Food she makes.
 In Works of Labour, or of Skill,
 I would be busy too ;
 For Satan finds some Mischief still
 For idle Hands to do.
 In Books, or Work, or healthful Play,
 Let my first Tears be past,
 That I may give for ev'ry Day
 Some good Account at last.*

D I A L O G U E · XII.

*Between Miss Phillis, and Miss Myra, on a SUITABLE
 BEHAVIOUR in the WORSHIP of GOD.*

Phil. What's the Matter, that you, who was wont to be so brisk and gay, look so dull and dejected? You ben't sorry I am come to see you; be you? If you are, I'll go again.

My. No indeed, *Phillis*; your Company I always took Pleasure in; but I am uneasy, and have Reason enough to be so.

Phil. Why, have you been corrected for some Fault?

My. I have not been corrected, though I must own I deserved it; for the Reproofs I have had, have fully convinced me of the heinous Nature of my Offence.

Phil. Pray, what is it you have done, that you thus condemn yourself for?

My. Nay, I can't blame myself too much; and so I believe you will say, when I tell you, I have been guilty of wanton and very irreverent Behaviour in the Worship of GOD: And what greatly adds to my Crime is, that I frequently had the Evil of it laid before me, and been corrected for it too, and yet have several Times offended herein, both in public and Family Duties.

Phil. If the Case be so, *Myra*, I am very glad to see this

this Concern in you, and that you are at length brought to some Sense of your Guilt : For I must own, such a Behaviour calls for deep Repentance ; and I hope you are grieved, both for the Sin and Shame.

My. I hope I am. I am sure, I have Reason to be ashamed, that, at my Age, and under the Instructions I have had, I should behave so as to be taken notice of, either in the Church or in the Family. But when I consider it as a Sin against GOD, it fills me with Fear, lest he should, as he justly might, avenge himself on such a Profaner of his Name, and Trifler in his Worship, as I have been.

Phil. Indeed there is the greatest Reason, to guard against an unbecoming Behaviour in the Worship of that GOD, who is great, and greatly to be feared, and who has told us, he will be had in reverence of all them that draw nigh to him : and I hope, As you seem so sensible of your Sin, you will earnestly implore Pardon, and not only confess, but forsake ; since 'tis only to such as so do, the Promise of Mercy is made.

My. I hope I shall. But indeed, *Phillis*, I am of so giddy, thoughtless a Temper, that when I take up a Resolution of amending, I break through it the next Temptation that offers.

Phil. You have then the more Need to implore the Aids of divine Grace, to fix and confirm you in your good Purposes. And if you please, I will give you a few Directions, that were given me, and which I have found of great Advantage.

My. Dear *Phillis*, tell me them ; for I shall be glad of any Assistance you can give me.

Phil. I was advised to consider, before I engaged in Duty, what I was going to engage in : A religious Duty ! A Work, of all others, the most important I can be employed in ; on my Success in which, my everlasting Happiness does depend. Again, that I should think, who it is I am to have to do with in every Part of Worship ; and that is, the great GOD, the Maker of Heaven and Earth. In Prayer, I am pretending (at least) to be speaking to him, confessing my Sins, and begging Pardon for them ; praising him for those

those Mercies I have received, and praying him to bestow on me those I want. In hearing, GOD himself is speaking to me; for, so far as what the Minister says is agreeable to the Word of GOD, so far 'tis GOD himself speaks to us by him. And if it is very unbecoming, when our Parents, Governess, or any of our Superiors speak to us, to take no Notice of what they say; certainly it must appear much more absurd, when our heavenly Father is declaring his Will to us, and letting us know what he expects we should do, to manifest by our Behaviour, to all around us, that we shew no Regard to him, are all the while taken up with Trifles, if not worse. Another, which is the last Direction I shall recommend to you, is always to keep in such Posture, as may have the greatest Tendency to compose you to Seriousness; especially to set a Guard upon your Eyes, which are the great Inlets to such unsuitable Thoughts, as are a Temptation to wanton and irreverent Carriage; for where there is a wandering Eye, I believe there is seldom a fixed Thought. I suppose, the Design of hiding the Face with a Fan, in Prayer, so generally used, is, that the Eyes may be kept from all surrounding Objects, and either closed, or turned upwards towards Heaven, whilst we are invoking the God of Heaven; and in hearing, the keeping the Eye fixed on the Minister would have a great Tendency to keep up our Attention to what he says; and is, on that Account, very proper; as also, that good Manners require our turning towards, and looking on our Superiors, whilst they are giving us their Instructions.

My. I thank you very kindly, *Phillis*; and I hope, I shall remember these Directions; and assure you, I'll try to put them in Practice, and next Time I see you, will tell you my Success.

Phil. Pray do. I believe my Time is near expired; but before I go, I'll say you some Verses, that were made on trifling in the Worship of the great GOD, by a pious and ingenious Minister, for the Use of Children. If you like them, I will write you a Copy.

Against Trifling in the Worship of GOD.

*I*N GOD's own House for me to play,
While Christians meet, to hear, and pray,
Is to profane his holy Place,
And tempt th' Almighty to his Face.

When Angels bow before the LORD,
And Devils tremble at his Word,
Shall I, a sinful Mortal, dare
To mock, and sport, and trifle there?

His Wrath might strike my guilty Head;
His Fire from Heav'n might lay me dead,
And send my careless Soul to dwell
Amidst the gloomy Flames of Hell.

When Death, the King of Fears, shall come,
To call me to my latest Home,
The Thoughts of such a shameful Part
With bitter Pain may pierce my Heart.

Great GOD, compassionate and mild,
Forgive the Follies of a Child;
Teach me to pray, and mind thy Word,
That I may learn to serve the LORD.

My. I shall be much obliged to you, if you will write them for me; for I am sure they are very suitable; and I suppose, it was some such naughty Child as I, that occasioned the Gentleman's making of them.

Phil. I believe it might. I know not the Effect they have had; but heartily wish they may be a Means of impressing with the greatest Seriousness in Worship, all those young ones, into whose Hands they come. Adieu, my dear *Myra*, I hope to see you soon at our House.

A MORNING - SONG.

MY GOD, who makes the Sun to know
His proper Hour to rise,

And,

*And, to give Light to all below,
Dost send him round the Skies.
When from the Chambers of the East,
His Morning-race begins,
He never tires, nor stops to rest,
But round the World he shines.
So, like the Sun, would I fulfill
The Business of the Day,
Begin my Work betimes, and still
March on my heav'nly Way.
Give me, O LORD, thy early Grace,
Nor let my Soul complain,
That the young Morning of my Days
Has all been spent in vain.*

AN EVENING - SONG.

*AND now another Day is gone,
I'll sing my Maker's Praise :
My Comforts ev'ry Hour make known
His Providence and Grace.
But how my Childhood runs to waste !
My Sins, how great their Sum !
LORD, give me Pardon for the past,
And Strength for Days to come.
I lay my Body down to sleep,
Let Angels guard my Head ;
And thro' the Hours of Darkness keep
Their Watch around my Bed.
With chearful Heart I close my Eyes,
Since thou wilt not remove :
And in the Morning let me rise
Rejoicing in thy Love.*

Dr Watts's MORAL SONGS for Children.

The SLUGGARD.

TIS the Voice of the Sluggard, I hear him
complain,

You have wak'd me too soon; I must slumber a-
gain.

*As the Door on its Hinges, so he on his Bed,
Turns his Sides, and his Shoulders, and his heavy
Head.*

A little more Sleep, and a little more Slumber;
Thus he wastes half his Days, and his Hours with-
out Number;

*And when he gets up, he sits folding his Hands,
Or walks about saunt'ring, or trifling he stands.*

*I pass'd by his Garden, and saw the wild Brier,
The Thorn and the Thistle, grow broader and high-
er;*

*The Cloaths that hang on him are turning to Rags;
And his Money still wastes, till he starves, or he
begs.*

*I made him a Visit, still hoping to find
He had took better Care for improving his Mind:
He told me his Dreams, talk'd of Eating and Drink-
ing.*

*But he scarce reads his Bible, and never loves Think-
ing.*

*Said I then to my Heart, Here's a Lesson for me;
That Man's but a Picture of what I might be.
But Thanks to my Friends for their Care in my
Breeding,*

Who taught me betimes to love Working and Reading.

INNOGENT

INNOCENT PLAY.

A Broad in the Meadows, to see the young Lambs
Run sporting about by the Side of their Dams,
With Fleeces so clean and so white;
Or a Nest of young Doves in a large open Cage,
When they play all in Love, without Anger or Rage;
How much we may learn from the Sight?
If we had been Ducks, we might dabble in Mud;
Or Dogs, we might play till it ended in Blood,
So foul and so fierce are their Natures:
But Thomas, and William, and such pretty Names,
Should be cleanly, and harmless as Doves, or as
Lambs,
Those lovely, sweet, innocent Creatures.
Not a Thing that we do, nor a Word that we say,
Should injure one another in Jestings or Play;
For he's still in earnest that's hurt.
How rude are the Boys that throw Pebbles and Mire?
There's none but a Madman will fling about Fire,
And tell you, 'Tis all but in Sport.

The Rose.

*H*OW fair is the Rose! what a beautiful Flow'r!
The Glory of April and May;
But the Leaves are beginning to fade in an Hour,
And they wither and die in a Day.
Yet the Rose has one powerful Virtue to boast,
Above all the Flow'rs of the Field,
When its Leaves are all dead, and fine Colours are
lost,
Still how sweet a Perfume it will yield!

So

*So frail is the Youth and the Beauty of Man,
 Tho' they bloom and look gay like the Rose :
 But all our fond Care to preserve them is vain ;
 Time kills them as fast as he goes.*

*Then I'll not be proud of my Youth or my Beauty,
 Since both of them wither and fade ;
 But gain a good Name, by well-doing my Duty :
 This will scent like a Rose when I'm dead.*

The THIEF.

*WHY should I deprive my Neighbour
 Of his Goods against his Will ?
 Hands were made for honest Labour,
 Not to plunder or to steal.*

*'Tis a foolish self-deceiving,
 By such Tricks to hope for Gain :
 All that's ever got by Thieving
 Turns to Sorrow, Shame, and Pain.*

*Have not Eve and Adam taught us
 Their sad Profit to compute ?
 To what dismal State they brought us
 When they stole forbidden Fruit ?*

*Oft we see a young Beginner
 Practise little pilf'ring Ways,
 Till grown up a harden'd Sinner ;
 Then the Gallows ends his Days.*

*Theft will not be always hidden,
 Tho' we fancy none can spy :
 When we take a Thing forbidden,
 GOD beholds it with his Eye.*

*Guard my Heart, O GOD of Heaven,
 Lest I covet what's not mine ;*

Lest

*Lest I steal what is not given,
Guard my Heart and Hands from Sin.*

THE ANT OR EMMET.

*These Emmets, how little they are in our Eyes!
We tread on the Dust, and a Troop of them dies,
Without our Regard or Concern;
Yet as wise as we are, if we went to their School,
There's many a Sluggard, and many a Fool,
Some Lessons of Wisdom might learn.*

*They don't wear their Time out in Sleeping or Play,
But gather up Corn in a Sun-shiny Day,
And for Winter they lay up their Stores:*

*They manage their Work in such regular Forms,
One would think they foresaw all the Frost and the
Storms,*

And so brought their Food within Doors.

*But I have less Sense than a poor creeping Ant,
If I take no due Care for the Things I shall want,
Nor provide against Dangers in Time.*

*When Death, or old Age, shall stare in my Face,
What a Wretch shall I be in the End of my Days,
If I trifle away all their Prime?*

*Now, now, while my Strength and my Youth are
in Bloom,*

*Let me think what will serve me when Sickness shall
come,*

*And pray that my Sins be forgiven;
Let me read in good Books, and believe, and obey,
That when Death turns me out of this Cottage of
Clay,*

I may dwell in a Palace in Heaven.

GOOD RESOLUTIONS.

THOU I am now in younger Days,
 Nor can tell what shall befall me,
 I'll prepare for ev'ry Place
 Where my growing Age shall call me.
 Should I e'er be rich or great,
 Others shall partake my Goodness:
 I'll supply the Poor with Meat,
 Never shewing Scorn or Rudeness.
 Where I see the Blind or Lame,
 Deaf or Dumb, I'll kindly treat them:
 I deserve to feel the same,
 If I mock, or hurt, or cheat them.
 If I meet with railing Tongues,
 Why should I return them Railing,
 Since I best revenge my Wrongs
 By my Patience never failing?
 When I hear them telling Lies,
 Talking foolish, cursing, swearing,
 First I'll try to make them wise,
 Or I'll soon go out of hearing.
 What tho' I be low and mean?
 I'll engage the Rich to love me,
 While I'm modest, neat, and clean,
 And submit when they reprove me.
 If I should be poor and sick,
 I shall meet, I hope, with Pity,
 Since I love to help the Weak,
 Tho' they're neither fair nor witty,
 I'll not willingly offend,
 Nor be easily offended:
 What's amiss I'll strive to mend,
 And endure what can't be mended.

*May I be so watchful still
 O'er my Humours and my Passion,
 As to speak and do no Ill,
 Tho' it should be all the Fashion.
 Wicked Fashions lead to Hell,
 Ne'er may I be found complying:
 But in Life behave so well,
 Not to be afraid of dying.*

A SUMMER-EVENING.

HOW fine has the Day been? how bright was
 the Sun?

*How lovely and joyful the Course that he run;
 Tho' he rose in a Mist when his Race he begun,
 And there follow'd some Droppings of Rain?
 But now the fair Traveller's come to the West;
 His Rays are all Gold, and his Beauties are best;
 He paints the Skies gay as he sinks to his Rest,
 And foretells a bright Rising again.*

*Just such is the Christian: His Course he begins,
 Like the Sun, in a Mist, while he mourns for his
 Sins,
 And melts into Tears; then he breaks out and
 shines,*

*And travels his heavenly Way:
 But when he comes nearer to finish his Race,
 Like a fine setting Sun he looks richer in Grace,
 And gives a sure Hope at the End of his Days,
 Of rising in brighter Array.*

A CRADLE-HYMN.

HUSH! my Dear, lie still and slumber,
 Holy Angels guard thy Bed!

R

Heavenly

Heavenly Blessings without Number,
Gently falling on thy Head.

Sleep, my Babe; thy Food and Raiment,
House and Home, thy Friends provide;
All without thy Care or Payment,
All thy Wants are well supply'd.

How much better thou'rt attended
Than the Son of GOD could be,
When from Heaven he descended,
And became a Child like thee?

Soft and easy is thy Cradle:
Coarse and hard thy Saviour lay;
When his Birth-place was a Stable,
And his softest Bed was Hay.

Blessed Babe! what glorious Features,
Spotless fair, divinely bright!
Must he dwell with brutal Creatures?
How could Angels bear the Sight!

Was there nothing but a Manger
Cursed Sinners could afford,
To receive the heav'nly Stranger!
Did they thus affront their LORD!

Soft, my Child; I did not chide thee,
Tho' my Song might sound too hard:

'Tis thy { * Mother } sits besides thee,
Nurse that }
And her Arm shall be thy Guard.

Yet to read the shameful Story,
How the Jews abus'd their King,
How they serv'd the LORD of Glory,
Makes me angry while I sing.

* Here you may use the Words, Brother, Sister, Neighbour, Friend, &c. — If the Word most proper to be employed is of two Syllables, it alone will serve; if of one Syllable, put the Word that after it.

*See the kinder Shepherds round him,
Telling Wonders from the Sky;
There they sought him, there they found him,
With his Virgin-mother by.*

*See the lovely Babe a-dressing;
Lovely Infant, how he smil'd!
When he wept, the Mother's Blessing
Sooth'd and hush'd the holy Child.*

*Lo, he slumbers in his Manger,
Where the horned Oxen fed:
Peace, my Darling, here's no Danger,
Here's no Ox a-near thy Bed.*

*'Twas to save thee, Child, from dying,
Save my Dear from burning Flame,
Bitter Groans, and endless Crying,
That thy blest'd Redeemer came.*

*May'st thou live to know and fear him,
Trust and love him all thy Days!
Then go dwell for ever near him,
See his Face, and sing his Praise.*

*I could give thee thousand Kisses,
Hoping what I most desire:
Not a Mother's fondest Wishes,
Can to greater Joys aspire.*

The Fable of the Wolf and the Kid.

THE Goat going abroad to feed, shut up her young Kid at home, charging him to bolt the Door fast, and open to no body, till she herself should return. The Wolf, who lay lurking just by, heard this Charge given; and soon after came and knocked at the Door, counter-

feiting the Voice of the Goat, and desiring to be admitted. The Kid looking out at a Window, and finding the Cheat, bid him go about his Business; for, however he might imitate a Goat's Voice, yet he appeared too much like a Wolf to be trusted.

THE APPLICATION.

As it is impossible that young People should steer their Course aright in the World, before they are acquainted with the Situation of the many Dangers which lie in their Way; it is therefore necessary, that they should be under the Government and Direction of those who are appointed to take the Charge of their Education, whether they are Parents, or Tutors by them intrusted with the Instruction of their Children. If a Child has but Reason enough to consider at all, how readily should it embrace the Counsel of its Father! how attentively listen to his Precepts! and how steadily pursue his Advice! The Father has already walked in the difficult Wilderiness of Life; and has observed every Danger which lies lurking in the Paths of it, to annoy the Footsteps of those who never trode the Way before. Of these, with much Tendernefs and sincere Affection, he makes a Discovery to his Son; telling him what he must avoid, and directing him how to make a safe, honourable, and advantageous Journey. When therefore the Child refuses to follow the Directions of so skilful a Guide, so faithful, so loving, and so sincere a Friend, no wonder if he falls into many Mischiefs, which otherwise he might have escaped, unpitied and unlamented by all that know him, because he obstinately contemned the kind Admonitions of him that truly wished and intended his Happiness; and perversely followed the Examples of those who decoyed him out of the Way of Virtue, into the thorny Mazes of Vice and Error. Nor should Children take it ill, if the Commands of their Parents sometimes seem difficult and disagreeable; perhaps, upon Experiment, they may prove as pleasant and diverting, as if they had followed their own Choice. This however they may
be

be assured of, that all such Cautions are intended out of true Love and Affection, by those who are more experienced than themselves, and therefore better Judges what their Conduct should be.

The Fable of the Wolf, the Fox, and the Ape.

THE Wolf indicted the Fox of Felony, before the Ape, who, upon that Occasion, was appointed special Judge of the Cause. The Fox gave in his Answer to the Wolf's Accusation, and denied the Fact. So, after a fair Hearing on both Sides, the Ape gave Judgment to this Purpose. I am of Opinion that you, says he to the Wolf, never lost the Goods you sue for : And as for you, turning to the Fox, I make no question, says he, but you've stolen what is laid to your Charge, at least. And thus the Court was dismissed, with this public Censure passed upon each Party.

THE APPLICATION.

A Man that has once blemished his Credit by Knavery, will not be believed for the future, even though he should speak the Truth. One would think the Consideration of this should be some Obstruction to Lying and Cheating, and a Discouragement to the Professors of that Faculty. Whoever is detected of voluntary deliberate Falsehood, although no Cognisance is had of it by the Public, will yet be for ever detested by the honest discreet Part of his Acquaintance : And though he may escape all manner of Penalty from the Law of the Land in which he lives, yet all that know him will lay him under a tacit private Condemnation, and treat him for ever after as an Outlaw, and an excommunicate Person.

Cheating and Knavery may now and then succeed, and pass muster with the most silly undiscerning part of Mankind; but the Contrivers of such villanous Plots, whatever their

their Advantage may be, are sure of getting little or no Honour by their Exploits; and are liable to be detected and exposed, even by the simple Crew which they practise upon. A very Ape knows how to distinguish, and pass just Sentence upon a Fox or a Wolf: But the honest just Man, who is fair and upright in all his Dealings, is unexceptionable to every body, and no less sure of turning every Negotiation to his Profit, than to his Honour and Credit. A Knave has a Chance, and perhaps but an indifferent one, of succeeding once or twice, and that with the most foolish Part of Mankind; whereas an honest Man is sure of being constantly trusted, and well esteemed, and that by all-wise and good People.

*A COLLECTION from the PSALMS
of DAVID.*

1 **T**HE Heavens declare the Glory of God, and the Firmament sheweth his Handy-work.

2 Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.

3 There is no Speech, nor Language, where their Voice is not heard.

4 Their Line is gone throughout all the Earth, and their Words to the Ends of the World.

5 In them hath he set a Tabernacle for the Sun, which is as a Bridegroom coming out of his Chamber, and rejoiceth, as a strong Man, to run a Race.

6 His going forth is from the End of the Heaven, and his Circuit unto the Ends of it; and there is nothing hid from the Heat thereof.

7 All the Gods of the Nations are Idols; but the LORD made the Heavens.

8 By the Word of the LORD were the Heavens made, and all the Host of them by the Breath of his Mouth.

9 Know ye that the LORD he is God; it is he that made us, and not we ourselves.

10 The Fool hath said in his Heart, There is no God; corrupt are they, and have done abominable Iniquity.

11 Before the Mountains were brought forth, or ever thou, *O Lord*, hadst formed the Earth, and the World, even from everlasting to everlasting thou art God.

12 Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.

13 Of old hast thou laid the Foundation of the Earth; and the Heavens are the Works of thy Hands.

14 They shall perish, but thou shalt endure; yea, all of them shall wax old as a Garment; as a Vesture shalt thou change them, and they shall be changed.

15 But thou art the same, and thy Years shall have no Change.

16 *O LORD*, our *LORD*, how excellent is thy Name in all the Earth! who hast set thy Glory above the Heavens.

17 Great is the *LORD*, and greatly to be praised; and his Greatness is unsearchable.

18 Whither, *O Lord*, shall I go from thy Spirit? or whither shall I flee from thy Presence?

19 If I ascend into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there.

20 If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy Right-hand shall hold me.

21 Great is our *LORD*, and of great Power: His Understanding is infinite.

22 He that planted the Ear, shall he not hear? He that formed the Eye, shall he not see? He that teacheth Man Knowledge, shall not he know?

23 If I say, *O Lord*, Surely the Darkness shall cover me; even the Night shall be Light about me.

24 Yea, the Darkness hideth not from thee, but the Night shineth as Day: The Darkness and the Light are both alike to thee.

25 *O LORD*, how manifold are thy works! in Wisdom

dom hast thou made them all: The Earth is full of thy Riches.

26 Whatsoever the LORD pleased, that he did, in Heaven, and in Earth, in the Seas, and in all deep Places.

27 The Counsel of the LORD standeth for ever, the Thoughts of his Heart to all Generations.

28 The LORD is righteous in all his Ways, and holy in all his Works.

29 The righteous LORD loveth Righteousness, his Countenance doth behold the Upright.

30 With the Merciful, *O Lord*, thou wilt shew thyself merciful; with an upright Man thou wilt shew thyself upright; with the Pure thou wilt shew thyself pure; and with the Froward thou wilt shew thyself froward.

31 Thy Righteousness is an everlasting Righteousness; and thy Law is the Truth.

32 Good and upright is the LORD; all his Paths are Mercy and Truth.

33 The LORD is good to All; and his tender Mercies are over all his Works.

34 The Eyes of All wait upon thee, *O Lord*, and thou givest them their Meat in due Season.

35 Thou openest thine Hand, and satisfiest the Desire of every Thing living.

36 A Father of the Fatherless, and a Judge of the Widow, is GOD in his holy Habitation.

37 The LORD is good; his Mercy is everlasting; and his Truth endureth to all Generations.

38 Gracious is the LORD, and righteous; yea, our GOD is merciful.

39 The LORD is gracious, and full of Compassion; slow to Anger, and of great Mercy.

40 Like as a Father pitieth his Children, so the LORD pitieth them that fear him.

41 Thy Faithfulness, *O Lord*, is unto all Generations; thou hast established the Earth, and it abideth.

42 Thou wilt shew me the Path of Life: In thy Presence

sence is Fulness of Joy; at thy right Hand are Pleasures for evermore.

43 As for me, I will behold thy Face in Righteousness: I shall be satisfied, when I awake, with thy Likeness.

44 My Flesh and my Heart faileth; but G O D is the Strength of my Heart, and my Portion for ever.

45 The Fear of the L O R D is the Beginning of Wisdom: A good Understanding have all they that do his Commandments.

46 Let all the Earth fear the L O R D; let all the Inhabitants of the World stand in Awe of him.

47 Blessed is the Man that feareth the L O R D, that delighteth greatly in his Commandments.

48 The Angel of the L O R D incampeth round about them that fear him, and delivereth them.

49 O love the L O R D, all ye his Saints; for the L O R D preserveth the Faithful, and plentifully rewardeth the proud Doer.

50 The L O R D preserveth all them that love him; but all the Wicked will he destroy.

51 As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O G O D.

52 My Soul thirsteth for G O D, for the living G O D; when shall I come and appear before G O D?

53 Whom have I in Heaven but thee, O Lord? and there is none upon Earth that I desire besides thee.

54 Be of good Courage, and he shall strengthen your Heart, all ye that hope in the L O R D.

55 Why art thou cast down, O my Soul! and why art thou disquieted within me? Hope thou in G O D, who is the Health of my Countenance, and my G O D.

56 I have set the L O R D always before me: Because he is at my right Hand, I shall not be moved.

57 Happy is he that hath the G O D of Jacob for his Help, whose Hope is in the L O R D his God

58 Wait on the L O R D: Be of good Courage, and he shall strengthen thine Heart: Wait, I say, on the L O R D.

59 It is better to trust in the LORD, than to put Confidence in Man.

60 It is better to trust in the LORD, than to put Confidence in Princes.

61 Some trust in Chariots, and some in Horses; but we will remember the Name of the LORD our GOD.

62 The LORD is on my Side, I will not fear: What can Man do unto me?

63 The LORD is my Strength and Song, and is become my Salvation.

64 The LORD is my Rock, and my Fortress, and my Deliverer, my GOD, my Strength in whom I will trust, my Buckler, and the Horn of my Salvation, and my high Tower.

65 The LORD is my Strength, and my Shield, my Heart trusted in him, and I am helped; therefore my Heart greatly rejoiceth, and with my Song will I praise him.

66 When my Father and my Mother forsake me, then the LORD will take me up.

67 Be glad in the LORD, and rejoice, ye Righteous, and shout for Joy, all ye that are upright in Heart.

68 The Entrance of thy Word, O Lord, giveth Light; it giveth Understanding unto the Simple.

69 Thy Word is a Lamp unto my Feet, and a Light unto my Path.

70 The Law of the LORD is perfect, converting the Soul: The Testimony of the LORD is sure, making wise the Simple.

71 The Statutes of the LORD are right, rejoicing the Heart: The Commandment of the LORD is pure, enlightening the Eyes.

72 The Fear of the LORD is clean, enduring for ever: The Judgments of the LORD are true, and righteous altogether.

73 More are they to be desired than Gold, yea, than much fine Gold; sweeter than Honey, and the Honeycomb.

74 Moreover,

74 Moreover, by them is thy Servant warned; and in keeping of them there is great Reward.

75 The Words of the LORD are pure Words; as Silver tried in a Furnace of Earth, purified seven Times.

76 Thy Word, O Lord, is very pure, therefore thy Servant loveth it.

77 O how love I thy Law! it is my Meditation all the Day.

78 I will meditate in thy Precepts, and have Respect unto thy Ways.

79 Thy Testimonies also are my Delight, and my Counsellors.

80 LORD, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth.

81 The LORD is nigh unto all them that call upon him, to all that call upon him in Truth.

82 Thou, O LORD, art good, and ready to forgive; and plenteous in Mercy unto all them that call upon thee.

83 Harken unto the Voice of my Cry, my KING and my GOD; for unto thee will I pray.

84 Hear my Prayer, O LORD, and give Ear unto my Cry: Hold not thy Peace at my Tears; for I am a Stranger with thee, and a Sojourner, as all my Fathers were.

85 Hear, O LORD, when I cry with my Voice; have Mercy upon me, and answer me.

86 I acknowledge my Sin unto thee, and mine Iniquity have I not hid; I said, I will confess my Transgressions unto the LORD.

87 I will declare mine Iniquity: I will be sorry for my Sin.

88 Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me.

89 O GOD, thou knowest my Foolishness; and my Sins are not hid from thee.

90 Open thou mine Eyes, that I may behold wondrous Things out of thy Law.

91 Create in me a clean Heart, O GOD; and renew a right Spirit within me.

92 Quicken me after thy loving Kindness, so shall I keep the Testimony of thy Mouth.

93 Quicken me, O LORD, for thy Name's Sake: For thy Righteousness Sake bring my Soul out of Troubles.

94 I have gone astray like a lost Sheep; seek thy Servant.

95 And enter not into Judgment with thy Servant; for in thy Sight can no Man living be justified.

96 Deal with thy Servant according to thy Mercy, and teach me thy Statutes.

97 For thy Name's Sake, O LORD, pardon mine Iniquity; for it is great.

98 Have Mercy upon me, O GOD, according to thy loving Kindness; according to the Multitude of thy tender Mercies blot out my Transgressions.

99 O that my Ways were directed to keep thy Statutes.

100 Teach me to do thy Will; for thou art my GOD: Thy SPIRIT is good, lead me into the Land of Uprightness.

101 Let Integrity and Uprightness preserve me; for I trust in thee.

102 Set a Watch, O LORD, before my Mouth, keep the Door of my Lips.

103 Remove from me the Way of Lying, and grant me thy Law graciously.

104 Who can understand his Errors? Cleanse thou me from secret Faults.

105 Keep back thy Servant also from presumptuous Sins; let them not have Dominion over me: Then shall I be upright, and I shall be innocent from the great Transgression.

106 Order my Steps in thy Word: and let no Iniquity have Dominion over me.

107 The Troubles of mine Heart are enlarged; O bring me out of my Distresses.

108 Be pleased, O LORD, to deliver me; O LORD, make Haste to help me.

109 O keep my Soul, and deliver me : Let me not be ashamed, for I put my Trust in thee.

110 Keep me as the Apple of the Eye : Hide me under the Shadow of thy Wings.

111 Rejoice the Soul of thy Servant ; for unto thee, O LORD, do I lift up my Soul.

112 LORD, make me to know mine End, and the Measure of my Days, what it is, that I may know how frail I am.

113 So teach us to number our Days, that we may apply our Hearts unto Wisdom.

114 Save thy People, and bless thine Inheritance ; feed them also, and lift them up for ever.

115 Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength and my Redeemer.

116 Sing unto GOD, sing Praises to his Name ; extol him that rideth upon the Heavens by his Name JAH, and rejoice before him.

117 O give Thanks unto the LORD : Call upon his Name : Make known his Deeds among the People.

118 Sing unto him, sing Psalms unto him ; talk ye of his wondrous Works.

119 Who can utter the mighty Acts of the LORD ? Who can shew forth all his Praise ?

120 Praise ye the LORD ; for it is good to sing Praises to our GOD ; for it is pleasant, and Praise is comely.

121 Praise ye the LORD, for the LORD is good ; sing Praises unto his Name, for it is pleasant.

122 Praise ye the LORD ; O give Thanks unto the LORD ; for the LORD is good ; for his Mercy endureth for ever.

123 Oh that Men would give Praise to the LORD for his Goodness, and for his wonderful Works to the Children of Men ! for he satisfieth the longing Soul, and filleth the hungry Soul with Goodness.

124 Blessed be the LORD, who daily loadeth us with Benefits, even the GOD of our Salvation.

125 O let the Nations be glad, and sing for Joy; for thou, *O Lord*, shalt judge the People righteously, and govern the Nations upon Earth.

126 Sing unto the LORD, O ye Saints of his; and give Thanks at the Remembrance of his Holiness.

127 I will praise thee, *O Lord*, for I am fearfully and wonderfully made: Marvellous are thy Works, and that my Soul knoweth right well.

128 Because thy loving Kindness is better than Life, my Lips shall praise thee.

129 Bless the LORD, O my Soul; and all that is within me bless his holy Name.

130 Bless the LORD, O my Soul; and forget not all his Benefits;

131 Who forgiveth all thine Iniquities; who healeth all thy Diseases;

132 Who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness and tender Mercies;

133 Who satisfieth thy Mouth with good Things, so that thy Youth is renewed like the Eagle's.

134 My Mouth shall speak the Praises of the LORD: And let all Flesh bless his holy Name for ever and ever.

135 From the rising of the Sun to the going down of the same, the Lord's Name is to be praised.

136 All thy Works shall praise thee, *O Lord*, and thy Saints shall bless thee.

137 They shall speak of the Glory of thy Kingdom, and talk of thy Power.

138 Glory ye in his holy Name: Let the Heart of them rejoice that seek the LORD.

139 Bless the LORD, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word.

140 Bless the LORD, all ye his Hosts, ye Ministers of his that do his Pleasure.

141 Bless the LORD, all his Works in all Parts of his Dominion: Bless the LORD, O my Soul.

142 Blessed be the LORD GOD of Israel, from everlasting, and to everlasting. Amen, and amen.

143 If I regard Iniquity in my Heart, the LORD will not hear me.

144 Unto the Upright there ariseth Light out of Darkness: He is gracious, and full of Compassion, and righteous.

145 Mark the perfect Man, and behold the Upright; for the End of that Man is Peace.

146 Cease from Anger, and forsake Wrath: Fret not thyself in any wise to do Evil.

147 The Meek shall inherit the Earth; and shall delight themselves in the Abundance of Peace.

148 The LORD lifteth up the Meek; he casteth the Wicked down to the Ground.

149 The Meek will he guide in Judgment; and the Meek will he teach his Way.

150 What Man is he that desireth Life, and loveth many Days, that he may see Good?

151 Keep thy Tongue from Evil, and thy Lips from speaking Guile.

152 Depart from Evil, and do Good; Seek Peace, and pursue it.

153 Thon, *O Lord*, shalt destroy them that speak Leasing: The Lord shall abhor both the bloody and deceitful Man.

154 The LORD shall cut off all flattering Lips; and the Tongue that speaketh proud Things;

155 Who have said, With our Tongues will we prevail; our Lips are our own; who is Lord over us?

156 Blessed are the Undeiled in the Way, who walk in the Law of the Lord.

157 The Steps of a good Man are ordered by the LORD; and he delighteth in his Way.

158 Though he fall, he shall not be utterly cast down; for the LORD upholdeth him with his Hand.

159 A little that a righteous Man hath, is better than the Riches of many Wicked.

160 The

160. The Wicked borroweth, and payeth not again; but the Righteous sheweth Mercy, and giveth.

161 GOD judgeth the Righteous; and GOD is angry with the Wicked every Day.

162 The LORD trieth the Righteous; but the Wicked, and him that loveth Violence, his Soul hateth.

163 The Face of the LORD is against them that do Evil, to cut off the Remembrance of them from the Earth.

164 Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest; this shall be the Portion of their Cup.

165 How long will ye judge unjustly, and accept the Persons of the Wicked.

166 Defend the Poor and Fatherless: Do Justice to the Afflicted and Needy.

167 Deliver the Poor and Needy; rid them out of the Hand of the Wicked.

168 Behold! how good and how pleasant it is, for Brethren to dwell together in Unity.

169 Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful.

170 Unto the Wicked GOD saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth?

171 Seeing thou hatest Instruction, and castest my Words behind thee.

172 When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers.

173 Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit.

174 Thou sittest and speakest against thy Brother; thou slanderest thine own Mother's Son.

175 These Things hast thou done, and I kept Silence: Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine Eyes.

176 Now consider this, all ye that forget God, lest I tear you in Pieces, and there be none to deliver.

177 Who shall ascend into the Hill of the LORD? And who shall stand in his holy Place?

178 He that hath clean Hands, and a pure Heart; who hath not lift up his Soul unto Vanity, nor sworn deceitfully.

179 He shall receive the Blessing from the LORD, and Righteousness from the GOD of his Salvation.

180 LORD, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill?

181 He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart;

182 He that backbiteth not with his Tongue, nor taketh up a Reproach against his Neighbour;

183 In whose Eyes a vile Person is contemned; but he honoureth them that fear the LORD: He that sweareth to his own Hurt, and changeth not;

184 He that putteth not out his Money to Usury; nor taketh Reward against the Innocent. He that doth these Things shall never be moved.

A COLLECTION from the PROVERBS
of SOLOMON.

1 **T**HE LORD by Wisdom hath founded the Earth;
by Understanding hath he established the Heavens.

2 By his Knowledge the Depths were broken up, and the Clouds drop down the Dew.

3 The hearing Ear, and the seeing Eye, the LORD hath made even both of them.

4 Hell and Destruction are before the LORD: How much more the Hearts of the Children of Men?

5 The Eyes of the LORD are in every Place, beholding the Evil and the Good.

6 There is no Wisdom, nor Understanding, nor Counsel, against the LORD.

7 The Fear of the LORD is the Beginning of Knowledge; but Fools despise Wisdom and Instruction.

8 He that walketh in his Uprightness, feareth the LORD; but he that is perverse in his Way, despiseth him.

9 Be not wise in thine own Eyes: Fear the LORD, and depart from Evil; it shall be Health to thy Navel, and Marrow to thy Bones.

10 The Fear of the LORD tendeth to Life, and he that hath it shall abide satisfied: He shall not be visited with Evil.

11 In the Fear of the LORD is strong Confidence; and his Children shall have a Place of Refuge.

12 Trust in the LORD with all thine Heart; and lean not to thine own Understanding:

13 In all thy Ways acknowledge him, and he shall direct thy Paths.

14 Be not afraid for sudden Fear, neither for the Destruction of the Wicked, when it cometh;

15 For the LORD shall be thy Confidence, and shall keep thy Foot from being taken.

16 The Fear of Man bringeth a Snare; but who so putteth his Trust in the LORD, shall be safe.

17 Every Word of GOD is pure; he is a Shield to them that put their Trust in him.

18 The Horse is prepared against the Day of Battle; but Safety is of the LORD.

19 Commit thy Works unto the LORD, and thy Thoughts shall be established.

20 When a Man's Ways please the LORD, he maketh even his Enemies to be at Peace with him.

21 The Foolishness of Man perverteth his Way; and his Heart fretteth against the LORD.

22 Let not thine Heart envy Sinners; but be thou in the Fear of the LORD all the Day long:

23 For surely there is an End, and thine Expectation shall not be cut off.

24 The great GOD that formed all Things, both rewardeth the Fool, and rewardeth Transgressors.

25 The

25 The Wicked is driven away in his Wickedness; but the Righteous hath Hope in his Death.

26 Whofo curseth his Father or his Mother, his Lamp shall be put out in obscure Darknes.

27 The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagle shall eat it.

28 He that wasteth his Father, and chaseth away his Mother, is a Son that causeth Shame, and bringeth Reproach.

29 A foolish *Child* is a Grief to his Father, and Bitterness to her that bare him.

30 A wise *Child* maketh a glad Father; but a foolish *Child* is the Heaviness of his Mother.

31 Train up a Child in the Way he should go; and when he is old, he will not depart from it.

32 A Fool despiseth his Father's Instruction; but he that regardeth Reproof, is prudent.

33 A wise *Child* heareth his Father's Instruction; but a Scornor heareth not Rebuke.

34 He is in the Way of Life that keepeth Instruction; but he that refuseth Reproof, erreth.

35 The Way of a Fool is right in his own Eyes; but he that hearkeneth unto Counsel, is wise.

36 Poverty and Shame shall be to him that refuseth Instruction; but he that regardeth Reproof, shall be honoured.

37 My *Child*, hear the Instruction of thy Father, and forsake not the Law of thy Mother; for they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.

38 A Reproof entereth more into a wise *Child*, than an hundred Stripes into a Fool.

39 Despise not the Chastening of the LORD, neither be weary of his Correction; for whom the Lord loveth he

correcteth, even as a Father the *Child* in whom he delighteth.

40 He that spareth his Rod, hateth his *Child*; but he that loveth him, chasteneth him betimes.

41 Foolishness is bound in the Heart of a *Child*; but the Rod of Correction shall drive it far from him.

42 The Rod and Correction give Wisdom; but a *Child* left to himself, bringeth his Mother to Shame.

43 Chasten thy *Child* while there is Hope; and let not thy Soul spare for his crying.

44 With-hold not Correction from the *Child*; for if thou beatest him with the Rod, he shall not die: Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.

45 A Whip for the Horse, a Bridle for the Ais, and a Rod for the Fool's Back.

46 The Integrity of the Upright shall guide them; but the Perverseness of Transgressors shall destroy them.

47 A good Man obtaineth Favour of the LORD; but a Man of wicked Devices will he condemn.

48 Hatred stirreth up Strifes; but Love covereth all Sins.

49 Let not Mercy and Truth forsake thee; write them upon the Table of thine Heart; so shalt thou find Favour in the Sight of GOD and Man.

50 The merciful Man doth Good to his own Soul; but he that is cruel, troubleth his own Flesh.

51 A righteous Man regardeth the Life of his Beast; but the tender Mercies of the Wicked are cruel.

52 When Pride cometh, then cometh Shame; but with the Lowly is Wisdom.

53 Before Destruction the Heart of Man is haughty; and before Honour is Humility.

54 Better it is to be of an humble Spirit with the Lowly, than to divide the Spoil with the Proud.

55 By Humility and the Fear of the LORD, are Riches, and Honour, and Life.

56 Seest thou a Man wise in his own Conceit? There is more Hope of a Fool than of him.

57 He that despiseth his Neighbour, sinneth; but he that hath Mercy on the Poor, happy is he.

58 He that is soon angry, dealeth foolishly: And a Man of wicked Devices is hated.

59 A Man of great Wrath shall suffer Punishment; for though thou deliver him, yet thou must do it again.

60 He that is slow to Wrath, is of great Understanding; but he that is hasty of Spirit, exalteth Folly.

61 The Discretion of a Man deferreth his Anger; and it is his Glory to pass over a Transgression.

62 He that is slow to Anger is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.

63 Wrath is cruel, and Anger is outrageous; but who is able to stand before Envy?

64 A sound Heart is the Life of the Flesh; but Envy is the Rottenness of the Bones.

65 A merry Heart doth good like a Medicine; but a broken Spirit drieth the Bones.

66 A merry Heart maketh a chearful Countenance; but by Sorrow of the Heart the Spirit is broken.

67 He that covereth his Sins, shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy.

68 Fools make a Mock at Sin; but among the Righteous there is Favour.

69 When the Scornor is punished, the Simple is made wise: And when the Wise is instructed, he receiveth Knowledge.

70 Cast out the Scornor, and Contention shall go out, yea, Strife and Reproach shall cease.

71 An Hypocrite with his Mouth deceiveth his Neighbour; but through Knowledge shall the Just be delivered.

72 As a mad Man, who casteth Firebrands, Arrows, and Death; so is the Man that deceiveth his Neighbour, and saith, Am not I in Sport?

73 A faithful Witness will not lie; but a false Witness will utter Lies.

74 A Man that beareth false Witness against his Neighbour, is a Maul, and a Sword, and a sharp Arrow.

75 A false Witness shall not be unpunished ; and he that speaketh Lies shall not escape.

76 He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool.

77 The Lip of Truth shall be established for ever ; but a lying Tongue is but for a Moment.

78 Lying Lips are Abomination to the LORD ; but they that deal truly are his Delight.

79 A lying Tongue hateth those that are afflicted by it ; and a flattering Tongue worketh Ruin.

80 He that rebuketh a Man, afterward shall find more Favour, than he that flattereth with the Tongue.

81 A Man that flattereth his Neighbour, spreadeth a Net for his Feet.

82 He that is void of Wisdom despiseth his Neighbour ; but a Man of Understanding holdeth his Peace.

83 A Fool's Lips enter into Contention, and his Mouth calleth for Strokes.

84 A soft Answer turneth away Wrath ; but grievous Words stir up Anger.

85 Debate thy Cause with thy Neighbour himself ; and discover not a Secret to another, lest he that heareth it, put thee to Shame, and thine Infamy turn not away.

86 A Tale-bearer revealeth Secrets ; but he that is of a faithful Spirit, concealeth the Matter.

87 Where no Wood is, there the Fire goeth out ; so where there is no Tale-bearer, the Strife ceaseth.

88 The Words of a Tale-bearer are Wounds, and they go down into the innermost Parts of the Belly.

89 A froward Man soweth Strife ; and a Whisperer separateth chief Friends.

90 He that hath Knowledge, spareth his Words : And a Man of Understanding is of an excellent Spirit.

91 Even a Fool when he holdeth his Peace, is counted wise ; and he that shutteth his Lips, is esteemed a Man of Understanding.

92 Whoso keepeth his Mouth and his Tongue, keepeth his Soul from Troubles.

93 Seest thou a Man that is hasty in his Words? There is more Hope of a Fool than of him.

94 A Fool uttereth all his Mind: but a wise Man keepeth it in till afterwards.

95 He that answereth a Matter before he heareth it, it is Shame and Folly unto him.

96 Let another Man praise thee, and not thine own Mouth; a Stranger, and not thine own Lips.

97 He that walketh uprightly, walketh surely; but he that perverteth his Way, shall be known.

98 The Way of the LORD is Strength to the Upright; but Destruction shall be to the Workers of Iniquity.

99 The Righteousness of the Upright shall deliver them; but Transgressors shall be taken in their own Naughtiness.

100 By the Blessing of the Upright the City is exalted; but it is overthrown by the Mouth of the Wicked.

101 The Righteousness of the Perfect shall direct his Way; but the Wicked shall fall by his own Wickedness.

102 The Memory of the Just is blessed; but the Name of the Wicked shall rot.

103 To do Justice and Judgment, is more acceptable to the LORD than Sacrifice.

104 Bread of Deceit is sweet to a Man; but afterwards his Mouth shall be filled with Gravel.

105 He that is first in his own Cause, seemeth just; but his Neighbour cometh, and searcheth him.

106 It is not good to accept the Person of the Wicked, to overthrow the Righteous in Judgment.

107 He that justifieth the Wicked, and he that condemneth the Just, even they both are alike Abomination to the LORD.

108 A false Balance is Abomination to the LORD; but a just Weight is his Delight.

109 Diverse Weights and diverse Measures, both of them are alike Abomination to the LORD.

110 Better is a Little with Righteousness, than great Revenues without Right.

111 Better

111 Better is the Poor that walketh in his Uprightness, than he that is perverse in his Ways, though he be rich.

112 He that is greedy of Gain, troubleth his own House; but he that hateth Gifts shall live.

113 A good Name is rather to be chosen than great Riches, and loving Kindness rather than Silver and Gold.

114 He that trusteth in his Riches, shall fall; but the Righteous shall flourish as a Branch.

115 Righteousness exalteth a Nation; but Sin is a Reproach to any People.

116 Go not forth hastily to strive, lest thou know not what to do in the End thereof, when thy Neighbour hath put thee to Shame.

117 The Beginning of Strife is as when one letteth out Water; therefore leave off Contention before it be meddled with.

118 It is an Honour to a Man to cease from Strife; but every Fool will be meddling.

119 He that passeth by, and meddleth with Strife belonging not to him, is like one that taketh a Dog by the Ears.

120 As Coals are to burning Coals, and Wood to Fire, so is a contentious Man to kindle Strife.

121 Better is a dry Morsel, and Quietness therewith, than a House full of Sacrifices, with Strife.

122 These six Things doth the LORD hate, yea, seven are an Abomination unto him; a proud Look, a lying Tongue, Hands that shed innocent Blood,

123 An Heart that deviseth wicked Imaginations, Feet that be swift in running to Mischief, a false Tongue that speaketh Lies, and him that soweth Discord among Brethren.

124 Who so mocketh the Poor, reproacheth his Maker: And he that is glad at Calamities, shall not be unpunished.

125 He that oppresseth the Poor, reproacheth his Maker; but he that honoureth him, hath Mercy on the Poor.

126 Who so stoppeth his Ears at the Cry of the Poor, he

he also shall cry himself, but shall not be heard.

127 The liberal Soul shall be made fat; and he that watereth, shall be watered also himself.

128 He that hath Pity on the Poor, lendeth unto the LORD; and that which he hath given, will he pay him again.

129 Faithful are the Wounds of a Friend; but the Kisses of an Enemy are deceitful.

130 Ointment and Perfume rejoice the Heart; so doth the Sweetness of a Man's Friend by hearty Counsel.

131 A Friend loveth at all Times; and a Brother is born for Adversity.

132 A Man that hath Friends, must shew himself friendly; and there is a Friend that sticketh closer than a Brother.

133 Whoso rewardeth Evil for Good, Evil shall not depart from his House.

134 The Simple believeth every Word; but the prudent Man looketh well to his Going.

135 The Simple inherit Folly; but the Prudent are crowned with Knowledge.

136 A prudent Man foreseeth the Evil, and hideth himself; but the Simple pass on, and are punished.

137 He that loveth Pleasure, shall be a poor Man: He that loveth Wine and Oil, shall not be rich.

138 He that is slothful in his Work, is Brother to him that is a great Waster.

139 Slothfulness casteth into a deep Sleep; and an idle Soul shall suffer Hunger.

140 Go to the Ant, thou Sluggard, consider her Ways and be wise; which having no Guide, Overseer, or Ruler, provideth her Meat in the Summer, and gathereth her Food in the Harvest.

141 How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy Sleep?

142 Yet a little Sleep, a little Slumber, a little folding of the Hands to sleep.

154 *A Collection from the Proverbs.*

143 So shall thy Poverty come as one that travelleth, and thy Want as an armed Man.

144 He becometh poor that dealeth with a slack Hand; but the Hand of the Diligent maketh rich.

145 The Hand of the Diligent shall bear Rule; but the Slothful shall be under Tribute.

146 The Soul of the Sluggard desireth, and hath nothing; but the Soul of the Diligent shall be made fat.

147 Seest thou a Man diligent in his Business? he shall stand before Kings; he shall not stand before mean Men.

148 Cease, my Son, to hear the Instruction that causeth to err from the Words of Knowledge.

149 When Wisdom entereth into thine Heart, and Knowledge is pleasant unto thy Soul, Discretion shall preserve thee, Understanding shall keep thee;

150 To deliver thee from the Way of the evil Man, from the Man that speaketh froward Things; who leave the Paths of Righteousness, to walk in the Ways of Darkness.

151 Who rejoice to do Evil, and delight in the Frowardness of the Wicked; whose Ways are crooked, and they froward in their Paths.

152 If Sinners entice thee, consent thou not: Walk not thou in the Way with them; refrain thy Feet from their Path; for their Feet run to Evil, and make Haste to shed Blood.

153 He that walketh with wise Men, shall be wise; but a Companion of Fools shall be destroyed.

154 A continual Dropping in a very rainy Day, and a contentious Woman, are alike.

155 It is better to live in a Corner of the House-top, than with a brawling Woman, and in a wide House.

156 A foolish Woman is clamorous; she is simple, and knoweth nothing.

157 As a Jewel of Gold in a Swine's Snout, so is a fair Woman which is without Discretion.

158 Every

158 Every wise Woman buildeth her House ; but the foolish plucketh it down with her Hands.

159 A virtuous Woman is a Crown to her Husband ; but she that maketh ashamed, is as Rottenness in his Bones.

• 160 Who can find a virtuous Woman ? for her Price is far above Rubies.

161 The Heart of her Husband doth safely trust in her, so that he shall have no need of Spoil.

162 She will do him Good, and not Evil, all the Days of her Life.

163 She seeketh Wool, and Flax, and worketh willingly with her Hands.

164 She riseth also while it is yet Night, and giveth Meat to her Household ; and a Portion to her Maidens.

165 She layeth her Hands to the Spindle, and her Hands hold the Distaff.

166 She stretcheth out her Hand to the Poor, yea, she stretcheth forth her Hands to the Needy.

167 Her Husband is known in the Gates, when he sitteth among the Elders of the Land.

168 She maketh fine Linen, and selleth it ; and delivereth Girdles unto the Merchant.

169 She openeth her Mouth with Wisdom ; and in her Tongue is the Law of Kindness.

170 She looketh well to the Ways of her Household ; and eateth not the Bread of Idleness.

171 Her Children arise up, and call her blessed ; her Husband also, and he praiseth her :

172 Many Daughters have done virtuously ; but thou excellest them all.

173 Favour is deceitful, and Beauty is vain ; but a Woman that feareth the LORD, she shall be praised.

174 Give her of the Fruit of her Hands, and let her own Works praise her in the Gates.

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